THE MYSTERY OF CHRIST

OPENED AND APPLYED,

In Several SERMONS, Concerning the Person, Office, and Glory of Jesus Christ.

By INCREASE MATHER, Teacher of a Church at Boston in N. England.

Phil. 3. 8. *Yea, doubtless, and I count all things but loss, for the excellency of the* Knowledge of Christ Jesus *my Lord.*

Col. 2. 2. --- *And unto all the riches of the full assurance of understanding, to the acknowledgement of the* Mystery *of God, and of the Father and of* Christ.

1. Joh. 5. 13. *These things have I written to you that believe on the name of the Son of God, that you may know that you have eternal life, and that you may believe on the name of the Son of God.*

Evangelizo manu et Scriptione.

Printed in the year MDCLXXXVI.

I Am unfit & unworthy to pass any Judgment upon these excellent Sermons, which I have read over & over with much Delight & Satisfaction. I shall only say, that, *they are* in my opinion *very much to the purpose*, recommended to intelligent Readers by their *Solidity* & *Succinctness*, comprizing in a *little room* the choicest Notions that refer to the Subjects discoursed on: They are also well *levelled to the meanest Capacityes*, and thereby singularly fitted to the ends designed. *Urian Oakes.*

BODLEIAN

ERRATA.

PAge 22. line 20. for *said not* r. not said. p. 49. l. penult. *add* Loveth him that. p. 72. l. 16. for *eternal* r. external. p. 78. l. 3. *r.* the nature of man. p. 83. l. 16. *r.* signified. p. 105. l. 11. *for* the *man*, r. this *man*. p. 114. l. 5. before *the*, add, guilty of the blood of him who is. *p.* 138. l. 16. for *is*, r. of. p. 139. l. 9. *dele* by. *p.* 166. l. 15. after *to*. r. the clearing of. *p.* 207. l. 8 & 9. *r.* no mortal eye.

In the *Epistle*, *p.* 6. *l.* 10. *for seriously*, *r.* savingly.

To the *Second* Church and Congregation, at *Boston* in NEW-ENGLAND.

My Dearly Beloved,

OUr LORD *in His last and most heavenly Prayer for His* Disciples, *Has said, that* this is life eternal to know the only true God and Jesus Christ whom He has sent. *I have therefore in the Course of my Ministry among you (you know) preached concerning* Christ *more than on any other Subject. And I have singled out the few Sermons emitted herewith, partly because the Truths insisted on are of the* highest importance; *but also in that they are much* opposed *by men of corrupt minds in this* evil and adulterous Generation. *It was the Dying Complaint of a late Worthy,* 'Never (*says he*) was there an Age since the Name of *Christian* was known upon the earth, wherein there was such a direct opposition made unto *the person and glory of Christ*, as that wherein we live. We have now a great number who oppose the Person and Glory of Christ under a pretence of *Sobriety of Reason*, as they vainly plead-

Yea, the Disbelief of the Mysteryes of the Trinity and the Incarnation of the Son of God, the sole Foundation of the Christian Religion, is so diffused in the world, as that it has almost devoured the Power and vitals of it. — Of all the evils which I have seen in the dayes of my pilgimage now drawing to their close, there is none so grievous as the publique Contempt of the principal Mysteries of the Gospel. *Thus † that excellent man. It is not impossible but* you *also, may be tryed whether you will* hold fast what you have received. *I have therefore thought it my* Duty *to* endeavour *that* you *who are my* Flock, *may have that* by *you, which will (by the help of* Christ*) be a meanes to* settle *and* establish *you in the* present Truth.

Moreover, I verily fear that many Professors of Religion are not so clear and well grounded in these great Principles of Christianity *as ought to be. Some years agoe, there was a man who came to me expressing his desires of satisfaction about a* momentous Truth *of the Gospel. He told me, that* he was not clear in his understanding concerning the *Eternal* Son-ship of Christ: he thought Christ was the Son of God only in respect of his *humane* Nature: and therefore (*he said*) when he learned his Children their Catechism, he taught them only to say, that *Christ*

† Dr. Owen *of the glory of Christ. p. 4. 5. & p. 87.*

is the Son of God, but not that he is the *eternal* Son of God, (as others were wont to instruct their Children) for he supposed that he was not God's Son before his *Incarnation. I did from the* Scriptures *reason with him, and endeavour'd to* convince *him how* great *an* Error *he was in: He seem'd to receive some Satisfaction, and did with many tears declare unto me, that* he had for some time been afraid lest his Error in Judgment should be *fundamental* and so his soul perish. *I shall conceal the Persons Name; he was not only a* Church-Member, *and an aged Professor, but of special* Note *and* Improvement *in the Town where he lived. He is since dead, (and I hope at rest) for he was not* obstinate *in his Error but willing to receive* Light. *Now if such a man were in the dark concerning so great an* Article *of* Faith, *I doubt there are many among us who need* Information *and* Confirmation *in the* Doctrine *of* Christ. *The way to be preserved from* Apostasy *in hours of Temptation, is to be* well setled *in* Principles. *Nor is any thing of greater concernment to the souls of men. Hence* Parens *did exceedingly rejoice when he had compleated his Explication of* Ursin's *Catechism; saying,* Now Lord, let thy servant depart in peace since I have lived to finish what I so much desired. *And he professed that he look't upon all his other books as* unprofitable *compar'd with* that. *A great*

Divine

Divine said of Luther's *Catechism, that* One little *Book* is a *Gemm* to be valued above six Thousand worlds. *But especially to have the loyns of the mind girt about with those principles of Truth which concern the* Person & Office *of* Christ, *has a tendency to confirm Believers in Faith & Holiness, which is the thing that I have been willing to aim at.*

As for the manner *of handling what is here delivered, it would have bin easy to have discoursed on such mysterious subjects, after such a* Metaphysical strain *as none but Scholars should have understood any thing, but in so doing I should neither have pleased God nor edified the souls of many among you.*

* *The most learned and pious Dr.* Usher *did, even in* Oxford *it self, decry such* Corinthian Vanity. *And in a Sermon preached to a great & || Princely Auditory, he has this notable passage;* Great Scholars (*said he*) may think it stands not with their credit to *stoop so low*, but let the *learnedest* of us all try when ever we please, we shall find, that to lay this ground work right, that is, *to apply our selves to the capacity of the common Auditory*, and to make an *ignorant* man understand these *Mysteries* in some good measure, will put us to the tryal of our skill, & trouble us a great deal more, than if we were to discuss a *Controversy* or handle a subtile point of Learning in the Schools.

* *See Mr.* Gowers *preface to Dr.* Ushers 18. *Sermons. p.* 9. || *Sermon before* K. James. *p.* 34. 35.

I have in these, as well as in other Sermons, endeavoured to make the truth plain and easy to be understood, hoping that both the learn'd & unlearn'd among you may reap some benefit thereby. I have bin with you now for the space of more than 25 years, during all which time, the Lord Jesus knowes what my Difficulties have bin. But the mercy I have enjoyed in the advantage for service which God has graciously favoured me with, has more than compensated for all my outward afflictions and pressing oppressing Temptations; especially considering that I have had an opportunity of speaking to the world not only in the Pulpit, *but by the* Press, *and by means thereof, to leave something behind me, (a thing which I have a 1000 times prayed for) which (I trust in Christ) will be of use to some of God's Elect, when I shall be seen no more: and in which thing I hope I may use the Apostle's expression, and say,* I have not sought *my own* profit, but the profit of many that they might be saved: *But in a more peculiar manner I have designed your Edification. And I will confess to you, that no Subjects ever insisted on by me, have had so much of my heart, as these which I now present unto you; the most of which were, as you may remember, preached some years agoe; only the last discourse was more lately delivered.* That *concerning the* Deity *of Christ was preached when I handled the* Body of Theology: *That concerning his* Son-ship *fell in my* Course *as I went over the* 2d. *Chapter of the* Revelations

Revelations. *All the other were* Sacramental Meditations on Christ. *There are sundry among you who have bin blessed with not only a* religious, *but a* learned *Education, being by your Relations design'd for the* special *Service of God, in the Gospel of His Son: I can give you no better advice than this,* Above all things, study Jesus Christ. *You may know much in the* Tongues & Arts *(as the Devils do) yea, and have a doctrinal historical knowledg of* Christ *too, and yet not seriously know the* truth as it is in Jesus. *But then you'll be very unfit to teach* others. *I commend unto you the serious perusal of the Books written by those honourable men of God, Dr.* Thomas Goodwin, *and Dr.* John Owen, *in whose writings there is more of the spirit of the* Gospel, *& of the* Mystery of Christ, *than in the books of any Authors in the* world *that I know of; they are* Voluminous, *and in many places very* profound, *and in those respects* not so proper for the ordinary sort of Readers to converse with: *but such of you as are* Scholars *may be greatly edified by them.*

And unto you all, *I cann't give a better* Exhortation *than that where-with the Apostle concludes his last Epistle;* Grow in Grace and in the Knowledge of our Lord & Saviour *Jesus Christ.* To him be glory both now and for ever *Amen!*

So prayes your ever-loving
(tho unworthy) Teacher
INCREASE MATHER.

Octob. 25. 1686.

There is a Covenant of Redemption.

ISAI. LIII. 10.

When Thou shalt make His soul an offering for sin, He shall see His seed.

IT hath been observed by some, That of all the Prophets *Isaiah* is the most Evangelical. Nor is there any part of his Prophecy that hath more of Gospel in it than this *Fifty third* Chapter; wherein he speaks as if he wrote rather an *History* than a Prophecy. He speaketh as if he had lived in the dayes of the Gospel, and been an eye-witness of the sufferings of Christ and of the Glory which followed thereon.

In this verse the Death of Christ is set forth from the Grounds, and also from the Effects of it.

1. From the *Grounds* from whence it came to pass: 1. From the *Pleasure* of the Almighty, *It pleased the Lord to bruise Him, He hath put Him to grief.* 2. Another ground of the Sufferings of Christ, is the *Covenant of Redemption*, which was between God and Christ concerning the Salvation of the Elect; *When Thou shalt make His soul an offering for sin*: according to the Hebrew, the words run thus, *If He shall put His soul an offering for sin.* [IM-TASIM] *Si POSUERIT.* So *Arias Montanus* and others. Which words evidently imply a *Compact* or glorious *Agreement* between God the Father and the Son, about this Matter. The Prophet in the *ninth* verse had declared the *Innocency* of Christ, *He had done no violence, neither was any Deceit found in His mouth.* But then it may be said, Why was the Lord pleased to *bruise* Him? How could that stand with Justice? *Answ.* Because there had been a voluntary Agreement between GOD and CHRIST concerning this matter; Christ undertaking to do the work of a Redeemer, and to Satisfy the Demands of Justice, and so it might *please the Lord to bruise Him*, and no injury done neither

neither. But then there must be another Cause assigned as *procuring* the sufferings of Christ. Therefore 3. The Sins of the Elect were the procuring Cause thereof. *He made his soul an offering for Sin.* i. e. not any sin of his own, which he was absolutely free from, but the sins of His people.

2. The Death of Christ is here described from the glorious *Fruits* and Effects of it: viz. The Meriting of Conversion and Salvation on the behalf of his Elect, which is intimated in that Expression of *seeing his seed.*

There are *Three* Doctrines which we may take notice of from the words.

DOCT. 1. That *There is a Covenant of Redemption.*

DOCT. 2. That *The sins of the Elect were the procuring cause of all those Sufferings, which Jesus Christ was exposed unto.*

DOCT. 3. That *Jesus Christ by His death hath merited the Conversion and Salvation of his Elect.*

Doct. 1. That there is a Covenant of Redemption.

We have formerly spoken of the Covenant of *Grace* made with Believers. There is some Difference between *that* and this of *Redemption*, which is the Subject of our present Discourse; In *that* the Fœderates are God and the Believer, in *this* the Fœderates are God and *Christ*. In that, the Condition was free and absolute; In this, the Condition is Subjection to the Law, yea, to the *Penalty* of the Law. In that, the promise was Life & Glory: In this the Promise is a *Name above every Name*. So then there is some Difference between the Covenant which God made with men concerning *Christ*, and which He hath made with Christ concerning *men*.

This is a glorious Mystery, and the knowledge of it is purely Scripturat and Evangelical: We shall endeavour by the help of Christ to set before you what the Scripture speaketh concerning this Mystery, in sundry *Propositions* which may serve to explicate and Demonstrate the Truth before us.

Propos. 1. *There have been eternal Fœderal Transactions between God the Father and the Son concerning the* Redemption *of the Elect.*

This Proposition is expressive of the Nature of

of the Covenant of Redemption, shewing what it is.

And there are *three* things contained therein. 1. That there hath been a Transaction between the Father and the Son concerning the Redemption of the Elect. 2. That this Transaction was from Eternity. 3. That it is Federal.

1. There hath bin a Transaction between the Father and the Son concerning the Redemption of the Elect. It is true, that there were Transactions and Consultations concerning Mankind, before Man was made. *Gen.* 1. 26. *God said, let us make man in our Image, after our likeness.* Who are the Persons here spoken of, as creating Man? Even the *Father, Son, and Spirit.* For none but the LORD alone *did* or *could* Create man. So then the Sacred Trinity did as it were *sit in counsel* concerning the Creation of Man: but besides that, There have been glorious Transactions between the Father and the Son concerning the work of Redemption. Thus some interpret that Scripture in *Zech.* 6. 13. *The counsel of peace shall be between them both.* i. e. between the *LORD JEHOVAH*, and Him that is called *the* BRANCH: God and Christ did (as it were) consult together

how Peace and Reconciliation might be Obtained for Sinners, so as might consist with the honour of Justice. Hence Christ is called God's Companion, *Zech.* 3. 7. *Awake O Sword against the Man that is my Fellow.* Now Companions are wont to consult together.

2. This Transaction was from *Eternity*. For God from Eternity knew that Man would fall, and though it be true, that neither the *Divine Prescience*, nor any thing else is or can be a Cause of GOD's Will (which is Himself) either *Electing* or *Reprobating*, nevertheless, we may from that Consideration argue and conclude, that He did from Eternity contrive a way for man's Recovery. It is true, that the Revelation of this Contrivance was not before Time: it was first discovered presently after the Fall, *Gen.* 3. 15. and it was not put in Execution until the *Fulness of time* came (*Gal.* 4. 4.) that is to say, when the Son of God became incarnate. Nevertheless, the thing was agreed upon, by the Father and the Son, before the world began; we may see by those Scriptures, Viz. 2. *Tim.* 1. 9. & *Tit.* 1. 2.

3. This Transaction was *Federal*. It was managed and concluded in a Covenant way: There was a glorious Compact or Agree-

ment

agreement between the Father and the Son about this matter: For whatever is required to a compleat formal Covenant, we may see here. E. G. Where there is a Covenant there are two distinct persons, as it is said, *Gal.* 3. 20. *A mediator is not of one.* There must be more persons than one, where there is a Mediatour; so such a Covenant as we are speaking of, is not of one person. Thus the Father and the Son are two distinct Persons, although essentially One, yet personally Two. Again, Covenants are *voluntary* Transactions; so it is here, God the Father was voluntary therein, for He might have chose whether He would have accepted of satisfaction for sin from any but the Sinner himself. It was not any necessity of nature, but an Act of His holy Will and Pleasure, to propound terms of Reconciliation. The *Son* was likewise voluntary in this matter; for He might have refused to have *accepted* of the Terms of this Covenant, but it pleased Him to accept thereof. Moreover, where there are Terms and Articles of Agreement accepted of, on both parts, there is a proper Covenant: So it is here (as afterwards will appear.) God saith unto His Son; If Thou willt become a Redeemer of My Elect, Thou must goe into the world, and take on Thee the Nature of Man,

and in that Nature *doe*, and *suffer* all that is needfull to be done in order to Salvation; *I will doe it All*, saith Christ. Here now is a glorious Covenant.

Propos. 2. *GOD hath made glorious Promises to Jesus Christ, on condition of His undertaking the work of a* Redeemer. §. 1. God has promised that He should be every way fitted and qualified for that Undertaking, and therefore that an humane nature should be created for Him, that so He might be in a Capacity for the management of that Undertaking. *Heb.* 10. 5. *A Body hast Thou prepared Me, O God.* And that Gifts and Graces of the holy Spirit should be poured upon Him, according to that great and unparaleld Undertaking. He was anointed with the oyl of the Spirit above his fellowes. *Psal.* 45. 7. Yea, He received the Spirit *not by measure*, Joh. 3. 34. *i. e.* above measure; there are no known Limits set to that Portion of the Spirit which Christ as Man received. It is an higher Expression than can be used concerning any man or Angel, or Creature, but only is it spoken concerning Christ; who is more than a man or Creature. Also, God promised to assist Him in his work. *Isa.* 42. 1. *Behold my Servant whom I uphold,*

and ver. 4th *He shall not be discouraged, till he hath set Judgment in the earth.* This is that which encouraged Christ in His work notwithstanding the Difficulties and Sufferings which he was on the account thereof exposed unto, *Isai.* 50. 7. 9. And God promised him blessed Success in his undertaking, even *that the pleasure of the Lord should prosper in his hands*, as the Context expresseth. Yea, Success in respect of those He undertook for. That his Elect should be converted, and therefore he shall *see his seed.* Yea, not only the Elect among the *Jewes*, but the *Gentiles* also. Therefore look into the 49th Chapter of *Isaiah*, where this Covenant of Redemption which we are now discourling of, is likewise intimated: In the two first verses Christ speaketh of his Call to the work of a Redeemer; in the *third verse* there is a promise that the elect *Jews* should be converted to Christ. Nay but saith Christ (*v.* 4.) I must have more than that, My bloud is of greater value than to be given for them only. Those that make bargains, begin low at first, so God bids Christ *low* comparatively at first, (you must alwaies remember that these things are spoken after the manner of men, that so we might be able to conceive and understand something of these Mysteries.) Well, faith

saith the Lord, if that be not enough, thou shalt have more, if the conversion of the Jews be not enough, elect Gentiles shall be converted also. v. 5. 6. *And now saith the Lord that formed me from the womb to be his servant, to bring Jacob again unto him -- Is it a light thing that thou shouldest be my servant to raise up the tribes of* Jacob, *and to restore the preserved of* Israel? *I will also give thee for a light to the* Gentiles. Again, The Justification of Believers is promised to Christ, In this Context is promised, that *he should justifie many.* And their *Sanctification* Heb. 10. 10. *By the which Will we are* sanctified *through the offering of the Body of Jesus once for all.* What Will is that? That Will has Respect to the Covenant of Redemption, even the Will of God concerning Christs Coming into the world to doe the work of a Redeemer. The Sanctification of Believers doth originally flow from thence. And their eternal Salvation was promised to Jesus Christ, *Heb.* 9. 15. God promised that Incase Christ would become subject unto Death, all Believers on Him shall receive an everlasting inheritance. There are also promises made to Christ of *Victory* over all His Enemies, *Isai.* 50. 9. *Psal.* 100. Yea, over *Death* it self, *Psal.* 16. 9. God promised that if Christ would become subject to death,

in order to the Salvation of his *Elect*, he should not continue long in that state of death, but should have a glorious Resurrection to life and immortality. Therefore well might the Apostle say, *it was impossible for him to be held under the pains of death*, Act. 2. 24. And God promised that a glorious Reward should be given to him, as we see in the last verse of this Chapter. And accordingly God hath exalted Jesus Christ to sit at his own right hand, and hath made not only men, but Angels and Authorities and Powers to subject to him, because He hath been obedient unto Death, even the Death of the Cross, therefore God hath exalted him, and given him a Name above every name, that at the Name of JESUS every knee shall bow in Heaven, and in the earth, and under the earth.

Propos. 3. *Jesus Christ the Son of God has accepted of this undertaking according to the terms propounded by the Father.* Hence it is that God is stiled *the God of Jesus Christ*; and the Lord of Christ, *Psal.* 16. 2. and 45. 7. Mic. 5. 4. Joh. 20. 17. Eph. 1. 17. Rev. 3. 12. Viz. in respect of the Covenant. As the Lord is said to be the God of Believers in respect of the Covenant of Grace; so he is said to be the God of Christ in respect of the Covenant of Redemption. On this same account also,

God

God is said to be greater than Christ, *Joh.* 10. 28. and 14. 28. *viz.* In that by voluntary Dispensation, Christ hath taken upon Him the Work and Office of a Redeemer, and is become subject to the Father therein; and thence also is said to be His *servant*, Isai. 52. 13. Yea, His *willing* and *obedient* servant, Chapt. 50. 5. *The Lord God hath opened mine ear and I was not rebellious, neither turned away my back.* And if we call to mind the Terms of the Covenant of Redemption but now hinted at, we shall see the Truth of this. One Article of it was, that the Son of God should become incarnate; hence Christ in respect of his Incarnation, is said to be *sent of God*, Rom. 8. 3. Now this the Son of God did readily comply with, *Heb.* 10. 5. 7. *Sacrifice and Offering wouldest thou not, but a Body hast thou prepared me; then said I, lo I come, (in the volume of thy book it is written of me) to do thy will, O God.* The Son of God there speaketh, Father, (saith he) is it thy Will that I should go into the world, that I should assume the Humane Nature, and in that Nature do the work of a Redeemer? If *that* be thy Will, Lo, I come to do thy Will, O God. Again, According to the *Articles of Agreement* in this covenant, the Son of God was to become subject to the *Law*, and this Article he hath complied with, *Gal.* 4. 4.

God sent his Son, *made of a woman made under the Law.* So that the Eternal Son of God hath condescended not only to become incarnate, to be made of a woman, (although that Condescention was infinite,) but also to be made under the *Law*, and this not only the *general* (or *moral*) *Law*, which all Mankind, yea, all *rational creatures* are subject unto, and Christ hath exactly observed, (*Mat.* 5. 17.) but also that *especial* Law of the Church wherein he was born. Hence he was circumcised, baptized, and kept the Passover, and subjected to other Rites of the Jewish Church, which were then of Divine Institution, *Mat.* 3. 15. and also the *Singular Law* of a Redeemer which is expressed in the Text. Viz. that *He shall make his soul an offering for Sin.* If Christ would become a REDEEMER, He must subject Himself to the Penalty of the Law, Hee must yield *Passive* as well as *Active* Obedience. This is there called the *Commandement* of the Father, *Joh.* 14. *ult.* —— *and the Father gave mee* COMMANDEMENT. ---- And this hath CHRIST complied *with*, and submitted *to*, Gal. 3. 13. *Christ hath redeemed us from the curse of the Law, being made a curse for us.* --- Yea, and he was willing

willing and hearty in this Compliance, His heart was in it. 30. 29. *Job.* 10. 18.

Propos. 4. *God and Christ do exactly observe the terms of this covenant.* Yea (to speak after the manner of men, and with humility and Reverence) they hold each other to the agreement which has been between them: the Father holds Christ to the Terms of the covenant, He has bated him nothing of what he engaged to perform, Rom, 8. 32. *God spared not his own Son.* Nor did Christ ever desire to *have* any abatement thereof, which would be derogatory from the glory of God. *Job.* 12. 27. Christ doth also hold the *Father* to what *He* hath promised, and therefore we do find him professing to the Father that he does expect that he should be as good as his word, *Joh.* 17. 4. 5. *Father, I have glorified thee on the earth, I have finished the work which thou gavest me to doe, and now O Father, glorifie thou me with thine own self, with the glory which I had with thee before the world was.* Q. D. I have done the *work* of a Redeemer, and now I expect the *wages* of a Redeemer, according to the Covenant which hath from Eternity been between us. Yea, Christ holds the Father unto what he had promised not only concerning *himself*, but also with re-

speet

respect unto all that shall believe on him, as in ver. 24. of that Chapt. *Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory.* The Father hath promised that it should be so, and now Christ doth will and demand it should be made good

Propos. 5. *God and Christ do confide in one another.* They do as it were take one anothers word. The Father trusts Christ. Hence the Patriarchs and Saints which lived before the Coming of Christ were saved, *Heb.* 11. ult. *They without us were not made perfect:* they were not brought to heaven in *one* way and we in *another*, but were saved by the Merit of Christ as well as we. But how could that be, since Christ had not died before their souls were saved? Well, but God took Christ's word for it, that he would in the *fulness of time* goe into the world & dye for them. Hence the Death of Christ was *effectual* before it was *actual*, Rev. 13. 8. He is said to be the *Lamb slain from the foundation of the world.* How was Christ slain from the foundation of the world? Not only in respect of the *Decree* of God, but in respect of the *efficacy of Christs death:* For the Death of Christ was efficacious ever since the *first* Believer that ever lived

lived in the world, and this was because the Father took the word of the Son concerning his Coming into the world to doe the work of a Redeemer. Also Christ hath taken *God's* word: Hence he came and died before such a time as *half* of the Elect were saved, or had any actual being in the world. In the Old Testament, the Father did trust the *Son*, in the New-Testament the Son doth trust the *Father*.

Propos. 6. *God and Christ had* glorious Ends *in making this Covenant of Redemption.* The great and ultimate end, was his own *Glory*. Not that there could be any real access or addition of Glory beyond what he alwayes had: only a *Discovery* of that Glory. Hereby the Glory of the Divine Attributes is manifested. e. g. The Soveraignty of God. That God should *elect* some & *reprobate* others, & find out a way for the Salvation of fallen *Men* but not of fallen *Angels*, is a glorious Manifestation of the absolute Soveraignty of Him who is GOD MOST HIGH. And the Glory of his *Justice* is also here to be seen. The Apostle insisteth upon that *Rom.* 3. 25. 26. *To declare his Righteousness; To declare his Righteousness.* Indeed if God had pardoned Sin without Satisfaction, Mercy had been seen, but then God would

would not have had the Glory of his *Justice*. Likewise, Divine *Grace* is hereby glorified, 2. *Tim.* 1. 9. *According to his* grace *which was given us in Christ Jesus before the world began.* Herein God commends his Grace, in that he should be contriving a way, and *such* a way, to bring us to Salvation before the world began. And the grace of the Lord Jesus was exceeding abundant, in that when Man had dashed himselfe to Ruin, and the everlasting Father was coming out against him with Arrowes dipt in bloud, that *now* the Son of God should step in and undertake to satisfie Justice. And the *Wisdom* of God is also hereby discovered to Saints and Angels, *Eph.* 3. 9, 10. *The Mystery which from the beginning of the world hath been hid with God, to the intent that now to the principalities and powers in heavenly places might be made known to the Church the manifold Wisdome of God.* And the truth is, that nothing but Infinite Wisdome could have contrived such a way as *this* for accomplishing of Salvation, where Justice and Mercy so meet together, and *Righteousness and Peace do kisse each other.*

USE. *Let it be a word of* CONSOLATION *to those that are concerned in this Covenant.*

1. It is a comfortable Consideration to think on the Ancient Love of God. If thou art concern'd in this Covenant, God loved *thee* before ever thou lovedst *Him*; yea, before ever thou hadst any *Being*; thy Name was written in the Lamb's *Book of Life* before the foundation of the world, even from all Eternity. Therefore *David* saith, *Thy loving Kindness is* ever *of* old, *Psal.* 6. 25. God hath had Designs of Grace towards thee, from Everlasting.

2. If thou art concerned in this Covenant, *GOD* who has an absolute Dominion over his Creatures, has given thee to Jesus Christ, *Joh.* 17. 6. 10. *Thine they are and thou gavest them me, and all mine are thine, and thine are mine.* God hath given thee to Christ to redeem and save thee: There is such a poor Creature, I give him to thee, do thou *take* him, *save* him, *bless* him for ever, saith the Lord.

3. Hence thy Salvation is *Certain.* As sure as the Covenant of Redemption, as sure as that Christ hath *made his soul an offering for sin.* This is a suitable meditation to be in the heart at the time of *Receiving*, when we are at the Lord's Table. Is there Bread and Wine here? As sure as this is Bread and Wine so sure is it that Christ has died, and

so sure it is that thou shalt be saved, and behold the Glory of Christ in Heaven, if thou art one Concerned in this Covenant of Redemption. You will say, This is Comfortable if I did but know that this belongs to *me*; How shall I know *that?* *Answ.*

1. *Dost thou believe on Jesus Christ?* No man can know his Interest in this Covenant before he doth believe. Hast thou an heart-purifying, an heart sanctifying Faith? Hast thou accepted of Jesus Christ upon His own Terms? Hath God given thee to see the glorious Loveliness and Excellency of the *Son* of God, so that there is none in Heaven, nor any on the Earth whom thou doest desire in Comparison of Him? Hast thou received Christ as Prophet, Priest, and King? then This belongs to thee.

2. *Are you the Seed of* CHRIST? Are you become His Children in respect of spiritual Regeneration? *If any man be in* Christ, *he is a* new *creature*, 2. Cor, 5. 17. Hast thou a new *heart*, a new *head*, a new *tongue*, a new *Life* and *all?* Art thou become the Workmanship of God created in Christ Jesus to good works? if so then this belongs to thee.

3. *Haſt thou felt the bleſſed* Power *and* Efficacy *of the* Death of Chriſt in *thy own ſoul?* Is Sin mortified in thy ſoul Through the blood of Chriſt? And is thy ſoul mortified to the *world* thereby? then this belongs to thee. Canſt thou ſay after the bleſſed Apoſtle, *By the Croſs* (i. e. the Death) *of the Lord Jeſus Chriſt I am crucified unto the world, and the world unto me*, Gal. 6. 14. If Sin be indeed mortified in *thy* ſoul, then Chriſt has made *His Soul* an Offering for *thy Sins*.

Jeſus

Jesus Christ is the SON of GOD.

REV. II. 18. ---- *The Son of God.*

IN the second and third Chapters of the *Revelations*, we have those *Seven Epistles* which the Lord Jesus Christ sent from Heaven to the Churches in *Asia*. These words are part of that which is in order the 4*th* of these Epistles, the Preface whereof is contained in this verse: which does signifie

1. The Person to whom this Epistle was written, viz. The *Angel* or principal Officer in the Church of *Thyatira*.

2. The *Authour* or *Sender* of it, *viz. Jesus Christ*, who is here described,

1. From His *Relation* unto God the Father,

whose Son he is.

2. From his *Omniscience*, he has eyes like a flame of fire.

3. From his *Omnipotence*, his feet are like fine brass.

At present wee shall only speak to the *First* of these, *viz.* That RELATION which Christ doth sustain towards God, And the *Doctrine* to be insisted on, is,

That *Jesus Christ is the Son of God.*

Now in the Doctrinal handling of this great Foundation-Truth we shall

1. Lay down some Propositions for Explication. 2. Mention some Arguments for Demonstration.

For EXPLICATION.

Propos. 1. *Christ is said to be the Son of GOD in a* Personal *respect.* Not His *Essence* but his *Person* is begotten of the Father. Christ is said **not** to be the Son of God in respect of his *Humane* Nature. Its a sure Principle of Truth, *Filiation is of the* person, *not of the Nature.* Christ in respect of his humane Nature is styled *the Son of man. Mat.* 16. 13. but not the Son of *God*; for He was the Son of God before the Assumption of his humane Nature.

God

God sent his Son into the world, Joh. 3. 17. Therefore he was the Son of God before his coming into the world. 1. *Joh.* 3. 8. *The Son of God was manifested.* Now *Manifestation* is of that which was extant before. So that the *Person* of Christ did exist before He was manifested in the flesh. *Agur* lived many Ages before the humane Nature of Christ did actually exist, yet he acknowledges that God had a Son, *Prov.* 30. 4. Yea, and so did *Nebuchadnezzar*, Dan. 3. 25. Christ is said to be *the Son of the Father*, 3. Joh. 3. whenas the Humane nature was from the *Holy Ghost* *Matth.* 1. 18. If Christ were the Son of God in respect of His *Incarnation*, He should be the Son of the *Holy Ghost* rather than the Son of the Father, whenas the Scripture speaketh otherwise, calling Him only the Son of the Father, *Joh.* 1. 14. *He is the only begotten of the Father.* Not begotten of the Holy Ghost. To *beget* is the Relative property of the *Father*, to be *begotten* is the Relative Property of the *Son.* Christ's being the Son of God, is a proof of His being *equal* with God, Joh. 5. 18. whenas if he were the Son of God in respect of his *humane* Nature, or considered as *Mediatour*, that would be no proof of His Equality with God, for on these Accounts he is *inferior to* and not *equal with* the Father,

Joh. 10. 28. *Nor* is Christ said to be the *Son* or to be *begotten* in respect of his God-head absolutely considered, for then every Person in the God-head should be so. Christ is not said to be the Son of the *God-head*, but the Son of *God*, where God is taken personally for God the *Father*. The Divine Nature absolutely considered is from *It Self*, i. e. from *none other*, but the Son of God is from *another*, i. e. from the *Father*. He is *God* of *Himself*, but not a *Son* of Himself. He receiveth not his *Being* from the Father, but only His *Personality*. The Son of God is a Divine Person begotten of the Father.

Propos. 2. *Christ is the Son of God by Divine Ineffable Generation.* That Divine Generation which the Son-ship of Christ doth intimate, is *ineffable*. As it is said in another respect, *Who can declare his Generation?* Isa. 53. 8. So as to *this* Generation, who can declare it? Yet must wee know and believe that the Son is begotten of the Father. The Scripture (which is the ground of Faith in all divine Mysteries) is clear for this *Joh* 3. 17. If Christ be the Son of God after an higher manner than the Angels, He is so in respect of *divine Generation*. But He is the Son of God after an higher manner than the Angels. *Heb.* 1 5. *Unto which*

of the Angels said He at any time, Thou art my Son? Christ is *so* the Son of God as no one else is, and therefore is said not only to be *begotten*, but the *only* begotten Son of God. *Joh.* 1. 14. *We beheld His Glory, as the Glory of the only begotten of the Father.* There are sons of GOD in Respect of Creation: So *Adam* was the Son of God, *Luc.* 3. *ult.* There are sons of God in respect of *Adoption*; so all *Believers* are the sons of God. *Joh.* 1. 12. *Gal.* 4. 5. There are sons of God in Respect of *Imitation and Similitude*; so the holy *Angels* are styled *sons of Elohim*, Psal. 89. 6. Job. 38. 7. And *Godly men* are styled His sons, because they bear His Image, and are in some measure like Him, as Children are like their Father. *Mat.* 5. 45. *Luc.* 6. 35. *Eph.* 5. 1. As *Wicked* men are called the *Devil's* children on the same account of *Likeness* and *Imitation*, 1. Joh. 3. 10. And there are sons by *Nature*, so Christ alone is the Son of God. See what is written *Exod.* 23. 20, 21. *I send an Angel before thee, to keep thee in thy way, & to bring to the place which I have prepared: obey His voice, and provoke him not, ---- for My Name is in Him.* That *Angel of the Lord* is indeed the *Lord of Angels*; Jesus Christ the increated Angel of the Everlasting Covenant. God's

Name

Name is in Him, because He is God's Son. As a Son hath the Name and Nature of his Father belonging to him; so hath Christ the Name and Nature of God in Him. Hence He is said to be God's *own* Son *Rom.* 8. 3. *God sent His* own *Son* [*ton heauton Huion*] the Son of *Himself* and in the 32 *verse* of that Chapter it is said, *God spared not His* own *Son*, [*to idias Huios*] h. e. His Son in a proper or a natural sense. And God is said to be Christ's *own* Father, *Joh.* 5. 18. And therefore is He (as but now was intimated) said to be *equal* with God, *Phil.* 2. 6. *He thought it not Robbery to be* equal *with God.* If Christ had not been God's own Son, for Him to have given out that He was *equal with God* would have been the greatest *Robbery* and *Sacriledge* that ever was. If He were only the adopted son of God, *that* would not prove His Equality with the Father. But an *own* son (though he may be inferior, or it may be *superior* to his father in respect of Office, or on other accounts) in respect of *Nature* he is *Equal* with his father: A son is not of an inferior *Nature* to his Father. Christ (then) is God's Son as to *Nature*, therefore his Son in Respect of *Generation.*

Propos. 3.

Propos. 3. *The Generation of the Son of God is Eternal.* They err *fundamentally* who imagine that the Son of God had no Existence before his Incarnation. The world was created about *four Thousand years* before the Son of God came into it, nevertheless He made the world, *Joh.* 1. 3, 10. Therefore He did exist before He became a man. God had many *adopted* sons in the dayes of the Old Testament, therefore He had an *own* Son for whose sake they were adopted. The *Hebrews* do sometimes call the *Messiah* by that Name of [*Jinnon*] which signifyeth a *Son*, and is the word used *Psal.* 72. 17. which place may be thus read, *before the sun*, Jinnon *is His Name*, Intimating that the Generation of the Son of God was from *Eternity*, even before there was any Sun in the Firmament or any Creature that had a Being, yet *then* the second person in the Trinity is the Son of God. All other Generations have a Beginning and Ending, but this hath *neither*, Psal. 2. 7. *Thou art my son this day have I begotten thee.* That *day* as it hath respect to Christ's being manifested in the sight of Heaven and Earth to be the Son of God, is to be applyed to the Time of His Resurrection; but as it respects Christ's Generation

Generation, it is to be understood concerning the Day of *Eternity*. God's Day is ETERNITY, There is no *Yesterday* nor *to-Morrow* with Him, but an *Infinite NOW*, which never goeth away. The Scripture doth expresly declare that the Generation of the Son of God is an Eternal Generation. Wherefore Wisdome (that is *Christ* the Eternal Essential Wisdom of the Father) hath said, *The Lord Possessed me in the* Beginning *of his way, before his works of Old, I was set up from everlasting, from the Beginning, or ever the Earth was. When there was no Depths I was brought forth, when there were no fountains abounding with water; before the Mountains were settled, before the Hills was I brought forth, While as yet he had not made the earth, nor the Fields, nor the highest part of the Dust of the world, &c. Then was I by Him, and I was dayly his Delight, rejoicing alwayes before Him.* Prov. 8. 22, 23, 24, 25, 26. --- 30. What can be more plain to prove that the Generation of the Son of God is Eternal? See also what is spoken by the Prophet *Micah* (Cap. 5. 2.) -- *Thou Bethlehem Ephrata, ------ out of thee shall He come forth, that is to be Ruler of Israel, whose goings forth have been from of Old, from Eternity.* So that there are *two* Goings-forth of Christ there

there spoken of, *one* out of *Bethlehem* in respect of His *Birth*, the other from the *Dayes of Eternity* in respect of that *Generation* we are discoursing of. Hence also it is said, *In the* Beginning *was the Word*, *Joh.* 1. 1. Those words do allude to the first words in the Bible, and they shew that Christ *was* when the World first began. 'Tis not said that Christ was *made* then (as it is said, *Gen.* 1. 1. that in the Beginning the Heavens and the Earth were *made*) but that He *Was* then. The Son of God had real Existence when the World began to be Created. (Now) There was nothing but *Eternity* before the world began.

Once more,

The Son of God is styled, *the Brightness of His Father's glory Heb.* 1. 3. The *Sun* & that *Brightness*, that *Refulgency*, or *Beaming forth* of Light which proceeds therefrom, are *Coetaneous*: so God the Father and the Son are *Co-eternal*. The Son is only in order of *Nature* and not in *Time* before the *Beames* issuing therefrom; so is *God the Father* only in order of Nature and not in Time *before* God the *Son*. Had it been possible for the Sun in the Firmament to be *Eternal*, the *Beames* and Brightness thereof would have been eternal too. Thus, inasmuch as God the *Father* is *Eternal*, the *Son*

of

of God, who is the Brightness of His Glory, is eternal also.

Propos. 4. *The Generation of the Son of God is a* spiritual *and an* intellectual *Generation.* God is a Spirit, and therefore all *carnal* Imaginations about this Generation are to be abhorred. This Divine Generation concerning which we speak, is by the Infinite Understanding of God reflecting upon his own Beauty, & conceiving an Image of Himself. Hence Christ is called the *Image of God. Col.* 1. 15. Not an *accidental* but *essential Image.* ; as the Son does bear the Image and Nature of his father. Divines are wont thus to express it, "God may be considered as understanding "and knowing Himself, *That* is God the *Fa-* "*ther*, and as understood and known *by* Him- "self, *That* is God the *Son.* And the Scripture doth set forth the Generation of the Son of God by such expressions as shew that it is spiritual and intellectual. *e. g.* He is called *the Wisdom of God.* 1. Cor. 1. 24. Now Wisdome is of the Understanding.

Again, Christ is called the *Word of God.* Rev. 19. 13. 1. Joh. 5. 7. Now there is not only a *sensible* word which is pronounced, but *intelligible* word which is brought forth in the

the understanding. Words are the *Birth* of the *Understanding*: so the Son of God is begotten by the Infinite Understanding of the Father.

Propos. 5. *Though God the Father and the Son are* personally distinct, *they are* essentially *One.* Therefore the Son is called the *express Image of his Person, Heb.* 1. 3. If a man see an Angel, he may behold the Image of God, His Wisdom, Goodness, Power *&c.* but not the *Express* Image of His *Person.* But he that seeth the *Son of God,* seeth the Person of the Father in His Son: yea, the *Character* (as the *Greek* hath it) of his Person. A son is sometimes very like his father, the *Picture* of his Father, and so the Image of his person: but never any Son so like the father, as the Son of God is like *His* Father. There is an essential Likeness of God in Christ. *Phil* 2. 6. *Who being in the Form of God.* The Father and the Son are personally *two,* Joh. 8. 16. *I* (saith Christ) *am not alone, but I and the Father that sent me.* and in verse 18. *I am one that bear witness of my self, and the Father that sent me beareth witness of me.* where there is *one sending,* and *another sent,* there are two distinct Persons. And two Witnesses are

are *two* Persons; so are God and Christ; yet are they *essentially* One. Joh. 10. 30. *The Father and I are* One. If they were not Essentially One, there would be more Gods than one, which is *Heresy* and *Blasphemy* to imagine.

Propos. 6. *The Generation of the Son of God is a wonderful and incomprehensible Mystery.* That Particular insisted on in the former Proposition, manifests the Truth of this. That *two* Persons should be essentially *One!* That *more* Persons than one should be in the same individual Nature! Among *created* Beings it is not so, nor *can* it be; They that differ *personally* have not the same individual Being, But God the Father and the Son have the same indivisible Essence. A Father and a Son have the same *generical* Essence, but not the same *numerical* Essence, but God the Father and the Son have so. And how wonderful is it to consider, that there should be a Father *no older* than his own Son, and an own Son *no younger* than his own Father! And how wonderful is it, that the *same* Person should be both *God* and *Man*! So is Christ. In that Vision to which my Text hath Referrence, He is called *the Son of man.* Rev. 1. 13, 14.

and

and here *the Son of GOD*, because he is both God and Man in one person. That there should be more Natures than one in the same individual person, is *wonderful*.

These are *glorious Mysteries*, that we should with *humble Adoration* think of.

Thus for *Propositions* tending to explain the Truth before us.

We proceed in the 2*nd* place, To mention some Arguments *Demonstrating*, that Jesus Christ is the Son of God. Briefly;

Arg. 1. We may argue from that *Testimony which hath been given to the* Sonship *of Christ*. Even Christ's greatest *Enemies* have been forc'd to confess this. The *Devil* once cried out, *What have I to do with thee, Jesus thou* Son of God *most High!* Luc. 8. 28. And we have upon Record in the Word of God, the Testimonies which those that *knew* Christ have given to this great Truth. *John Baptist* saith, *I saw and bear record, that this is the* Son of GOD, Joh. 3. 34. *Nathaniel* also, (*v.* 49.) said to Him, *Rabbi, thou art the Son of GOD*. *Peter* in the name of all the Disciples, professed, *We believe, and are sure that thou art Christ the* Son *of the Living God*, Joh. 6. 69. And

an *Arch-Angel* from Heaven said to the *Virgin Mary*, *that holy thing which shall be born of thee, shall be called the* Son *of* God, *Luc.* 1. 35. Christ *Himself* bare witness to this Truth, concerning his own *Sonship*. Joh. 10. 36. *Say ye of him whom the Father has sanctified & sent into the world, thou blasphemest, because I said, I am the Son of God?* And God from heaven has preached this Truth; At the Time when Christ was baptized, *Lo, a voice from Heaven saying, this is my beloved* Son, *hear ye Him*, Mat. 3. 17. Also at His Transfiguration, unto which the Apostle *Peter* has respect when he saith, *We were eye-witnesses of His Majesty, for he received from God the Father honour and glory, when there came from the excellent Glory* (i. e. from *God*, whom the *Hebrews* are wont to call by the Name of Glory) *this is my beloved* Son *in whom I am well pleased: and this voice which came from Heaven we heard when we were with him in the holy Mount*, 2. Pet. 1. 16, 17. 18.

Arg. 2. *From the Miracles which happed at the Time of Christ's Passion.* I do not mention the Sufferings of Christ to prove His Relation to God. His state of *Humiliation* was the great Objection which the *Jews* had against His being the SON of the *Blessed*. Hence Christ became

became a *Rock of offence* to them that would not believe that he was the Son of God except He *came down from the Cross*, Matth. 27. 42, 43. So the Heathen world; What! *He* be a *God* that was *Crucified!* they thought that *incredible.* But there were such Miracles attending the sufferings of Christ, as did plainly manifest that he was none other but the Son of God. From the Sixth to the Ninth Hour of the day, there was Darkness all the Land over, This was no *ordinary Eclipse* of the Sun, for it was at the *Full of the Moon*, being at the *Passover*, whenas ordinary Solar Eclipses we know are at the *New Moon*. Moreover, the *Vail of the Temple was rent* in twain, from the Top to the Bottom; and the Earth did quake, and the rocks rent, and the graves were opened, and bodies of Saints which slept arose. These Solemn Providences were so convictive, as that the *Captain* who commanded the Souldiers the day that Christ was crucified, cryed out, *Truly, this was the* Son of GOD. Oh the *Jews* have killed the *Son of God.* Mat. 27. 45, ---- 51, 52, 54,

Arg. 3. *From the Resurrection and Exaltation of Jesus Christ.* He was declared to be,

the *Son of God*, by the Resurrection from the Dead, *Rom.* 1. 4. Christ said that he was the Son of God before he suffered on the Cross; now if he had not been so indeed, we may be sure that God would never have raised him out of his grave. Also Christ raised *Himself*: Therefore did he say to the Jews, *destroy this Temple*, (meaning the Temple of his Body) *and in three days I will raise it up. Joh.* 2. 19.

Nor would God have *Exalted* Him so as He hath done, even to *sit at His own right hand*, had He not been his own Son: *For unto which of the Angels said He at any time, sit --- at my right hand?* God hath exalted him very highly giving him a *Name above every Name*. And we may therefore conclude, that Jesus Christ is the Son of God.

Arg. 4. *From the powerful quickening voice of Christ.* Joh. 6. 63. *The words* (saith Christ) *that I speak, they are spirit and life.* and *ver.* 68, 69. *Thou hast the words of eternal life. Peter* might well therefore add, *we are sure thou art the Son of God.* God is known by His *voice*, Job. 40. 9. *Hast thou an arm like God? canst thou thunder with a* voice *like Him?* The voice of the Lord is powerful, the voice of the Lord is full of Majesty; the voice of

the

the Lord breaketh the Cedars, the voice of the Lord divideth the flames of fire. So is the *Son* of God known by his voice: *The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live.* Joh. 5. 25. Certainly, He that can by his *voice* make the dead to *live*, is more than a meer son of man, *He is the Son of* GOD.

USE.

Let me conclude this Doctrine with a word of *Exhortation*. And there is a *three-fold* Exhortation before us,

1. To endeavour after Knowledge & good Understanding in this glorious Mystery, concerning the *Sonship of Christ*.
2. To *believe* this Truth.
3. To *Practise accordingly*.

Exhort. 1. *Endeavour we after* Knowledge *and* good Understanding *in this glorious Mystery.* Therefore,

Consider. 1. *That there are but* few *that have this Knowledge.* At leastwise not in that degree and measure which ought to be; yea, & which *might* be, considering the means which are plentifully afforded. As the Apostle speak-

speakes to the Hebrewes, *When for the time you ought to be Teachers, you have need that one teach you again which be the first principles of the oracles of God.* Cap. 5. 12. It is marvellous to consider what Ignorance is in many that call themselves Christians. As an holy man once complained, (not without too much Cause) that *Christ is but little known amongst Christians.* Yea, some that are very knowing in *other* matters of Religion, yet if they be examined about *Christ*, they are found exceeding ignorant.

Consid. 2. *The surpassing Excellency of this Knowledge.* Hence the Apostle saith, Yea doubtless I count all things but loss, for the *Excellency of the Knowledge of Christ Jesus my Lord.* Phil. 3. 8. Knowledge is an excellent and desireable thing. Knowledge of the *Creature* is so; which caused *Solomon* to say, that Wisdom excels Folly, as far as Light excels Darkness. Much more is the Knowledg of *Christ* excellent and desireable, whereby all other Knowledge is *sanctified*, and without *which* all other Knowledge will never save a man's soul. Hence the holy Prophets of old were very diligent in endeavouring after this Knowledge; as we see 1. *Pet.* 1. 10, 11. *of which salvation the* prophets *have enquired, and searched*

searched diligently, *searching what, or what manner of time the Spirit of Christ which was in them did signifie, when it testifyed before hand the sufferings of Christ, and the glory that should be revealed.* Nay the blessed *Angels* admire and seek after this Knowledge. The things of Christ are *things which the* Angels *desire to look into.* And if *Prophets*, if *Angels* have desired to search into the Mystery of the Incarnation of the Son of God, much more into that of His eternal *Generation.* The truth is, that this Knowledg is not had but by Divine Revelation. Christ is not known by the Light of Nature, but by the special Revelation of the *Holy Ghost*, held forth in the Gospel. Wherefore the Apostle saith, *It pleased God to reveal his son in me.* Gal. 1. 15. And when *Peter* made that glorious Confession, *Thou art Christ, the* Son *of the living* GOD, it was said unto him, *Flesh and bloud hath not revealed it unto thee but my Father which is in heaven.* Mat. 16. 16, 17. Hence the whole Doctrine concerning Christ is called a *Mystery*, Eph. 3. 4. *Ye may understand my knowledge in the* Mystery *of Christ.* A Mystery is a Divine *Secret* which is not known but by Revelation: So is the Truth concerning *Christ.* And as all Truths which reveal Christ

are excellent; so there is a *special* Excellency in those which concern the *Person* of Christ.

Consid. 3. That *Though this knowledge be Excellent and rare, yet it is attainable*; that is to say such a measure thereof as is necessary in order to Salvation. Indeed a *comprehensive* Knowledge of this Mystery concerning the *Sonship* of Christ is not to be attained by any man or Creature. There are many *external* works of God which we are not able to comprehend. If wee look into the works of *Creation*, we soon see more than wee can comprehend. *Job.* 37. 16. *Dost thou know the Ballancings of the clouds, the wondrous works of Him that is perfect in knowledge?* So concerning the works of *Providence*, Rom. 11. 33. *O the depth of the Riches both of the Wisdom and Knowledge of God! how unsearchable are his judgements and his wayes past finding out!* Much less can we comprehend the *immanent* and *eternal works* of God: such as *Election* and *Reprobation*, and such as that which is implyed in the Text, respecting the Eternal Generation of the SON of GOD. The most knowing in the world must needs confess his own Ignorance when *such* Mysteryes are spoken of. As *Zophar* said to *Job*, *O that God would*

would shew thee the secrets of Wisdom, they are double to that which is, canst thou by searching find out God? canst thou find out the ALMIGHTY *unto perfection? what canst thou know* &c. Chapt. 11. 6, 7, 8. And *David* confesseth with Respect unto a Knowledge farr less mysterious than what we are speaking of, *Psal* 139. 6. *Such knowledge is too wonderful for me, it is high I cannot attain unto it.* Yet such a knowledge of Christ as is necessary unto salvation may be had, especially in these Gospel-Times, when that promise is eminently fulfilled *Jer.* 31. 34. *—— they shall all* know *me, from the least of them to the greatest of them.* Such a Knowledge of Christ as is essential to salvation, every true Believer hath. The Gospel doth reveal Christ much more clearly than ever the *Law* did. Hence it is said, that *He that is* least *in the Kingdom of heaven* (h. e. the least Minister of the Gospel) *is greater than John Baptist.* not in respect of degrees of grace, but as to a more clear and abundant *discovery* of Christ. There is no Minister of the Gospel, but knows more of Christ than *John Baptist* did, that is to say, he knoweth more concerning His Passion, Resurrection, Ascention, Sitting at the right hand of God, Coming to judge the world, than *John*

was

was acquainted with. *Matth.* 11. 11.

Consid. 4. That, *Ignorance about Christ in these dayes of* Gospel-Light, *is exceeding dangerous.* A man had better be ignorant of *every* thing than of Christ. It is said, *Hos.* 4. 6. *My people are destroyed for lack of Knowledge.* If *any* Ignorance be destructive, Ignorance of *Christ* is so. Men may know much in divine things and yet perish, because they know not Christ. So the *Pharisees*, they had great knowledge in the *Letter* of the Scripture, and yet because they knew not *Christ* they perished to Eternity. Joh. 17. 3. *This is life eternal, to know thee the only true God, & Him whom thou hast sent, Jesus Christ* Then they that remain *ignorant* of Christ, must needs be in danger of death, yea of *eternal* Death.

By way of *Direction* here observe these Rules.

1. If we would have a right understanding in those Truths which concern the Person of Christ the Son of God, We must *Attend the Meanes which the Lord hath appointed in order to the attaining that Knowledge.* e. g. Searching the blessed *Scriptures*: therefore Christ said, *Search the* Scriptures *for* they *testify of me.* Joh. 5. 39.

§. 39. And *Solomon* sheweth, that the way to know Wisdome is to seek and search after it, *Prov.* 2. 4. h. e. We must *digg* and *dive* into the rich Mines of Scripture. In things of this nature, we must take heed of our own Conceits, but be sure to keep close to the Scriptures. And Attendance to the Word preached is also the way to gain and grow in the Knowledg of Christ. For it is the great work of the Ministry to preach Christ, to open the Mysteryes of Christ. We read in *Gen.* 29. 3. How the Shepherds rolled the Stone from the Wells mouth, and watered the Sheep; So Ministers are to open the Mysteries of Christ and Salvation by Him. The Lord doth bestow gifts of Knowledge upon *some* above others for this end in special, that so they might be fitted for the work of the Ministry and might bring to the Knowledge of the Son of God, *Eph.* 4. 13. Prayer also is a meanes to attain this knowledge: *If thou* crieſt *after knowledge and liftest up thy voice for understanding, then shalt thou find the knowledge of God*, Prov. 2. 3, 5. We should pray for the illumination of the Spirit, and the rather because the Lord Jesus hath promised to send His Spirit to guide us into all Truth, Joh. 16. 13. Let us be earnest in

Prayer

Prayer that we may receive that Unction from the Holy One that shall make us know all things, that are necessary to be known in order to our Salvation and Consolation.

2. *Beware of Presumption & Curiosity.* We must not be wise above what is written. It is good to enquire into these divine and holy Mysteries, so far as God hath *revealed*, but no further: If we do, not *Knowledge* but *Blindness* will be the effect of those Enquiries. A Vehement Object we say destroyeth the sense: If men come too near the Sun, their eyes are dazled that they cannot see. A *Mote* by approaching too near the Light destroyeth it self; so many a proud Presumer by too bold prying into these glorious Mysteryes hath destroyed his own soul.

Exhort. 2. *Believe this Truth, that* Jesus Christ is the Son of GOD. It is not so easy a matter to believe this as many think for. *Reason* cannot comprehend this Mystery, and *thence* it is not easie, after a right manner, with the heart to believe it. Yet It is necessary to be believed, as being a fundamental Principle in Religion. Therefore when *Peter* in the name of the Disciples professed that *Christ is the*

the Son of God, the Lord replyed, *upon this rock I will build my Church*, Mat. 16. 18. so then they that believe not this, do not belong to Christ, nor to the Church of Christ. All Religion, yea *whole Christianity* would fall to the ground if *this* Principle should be plucked up. The Summe of the Gospel is contained in this great Truth. Hence *Paul*'s Preaching is summarily expressed by saying, *He preached Christ that He is the Son of God.* Act. 9. 20. There are many Truths of lesser Concern, which through Ignorance may be disbelieved or denyed, and yet a mans Salvation not hazzarded thereby: But it is not so as to *this* Truth respecting the Sonship of Jesus Christ; whosoever disowneth *it*, will miss of eternal Salvation, 1. Joh. 2. 23. *Whosoever denieth the* Son, *the same hath not the Father.* Hence Satan hath made it his great design to oppose this Truth. The Devil said to Christ, (*Mat.* 4. 3.) IF *thou be the Son of God.* The wicked Devil would feign have that questioned. Wherefore in the dayes of the Apostles, he stirred up *Ebion* and *Cerinthus*, and other Hereticks who denyed the *Deity*, and so the *eternal Sonship* of Christ, which is thought to be the occasion of *John*'s writing his *Gospel* wherein he doth most plainly and abundantly assert

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the Godhead of Christ. Afterwards, Satan stirred up *Arius*, who maintained that Christ was only a *Creature* and not the eternally begotten Son of the Father; and the Church was in danger of being carried away with that flood of *Arian Heresy* which over-whelmed the world Rev. 12. 15. *The whole christian world* (as one of the Ancients speaketh) *sighed and wondered to see it self become an* Arian. Thus we see Satan layeth Battery against this Truth, because he knowes the souls and Salvation of men are concern'd in the Belief of it. Therefore let us firmly believe it.

By way of Direction, here remember these two Rules.

1. We must set this down for a *Principle*, that *we are to believe beyond Reason.* Albeit the great Truths of the Christian Religion are not contrary *unto*, yet they are *above* Reason. Therefore must we believe what we are not able to comprehend. *Pagans* of old, were wont scoffingly to call the Christians *Credones*, that is *believing* persons, because they were such as would believe beyond the comprehension of *Reason.* And one reason why *Socinians* in these late dayes have had such gross and damnable mistakes about the *Person of Christ*, hath been because they would not believe beyond

Reason

Reason; whenas the great and glorious Mysteries respecting the Sonship and the eternal Generation of Christ's Person are beyond what any mans Reason can Fathom. Therefore we must set Faith on work, and though we cannot conceive how *this* or *that* should be, yet we are to take Divine Testimony for it. Take the Word of God for it that it is so, and there rest satisfied.

2. *Let us not content our selves with a meer* notional *Belief about this matter, but see that our Faith be sincere and cordial.* Let us see that this Truth be not only in our heads but in our hearts also. If men have only a notional Belief concerning this, that's no more than what the Devils have. Jam. 2. 19. *Thou believest that there is one God, thou dost well, the* Devils *also believe and tremble.* So do the Devils believe, that JESUS is the SON of GOD, and tremble at the Apprehension of His Infinite MAJESTY. A whole Legion of Devils fell a roaring at the presence of the Lord Jesus, Crying, *Jesus, thou Son of God, art thou come to torment us before the time?* Mat. 8. 29. But

But hearty Belief *of*, and Closure *with* this Truth is another thing. *Philip* said, *If thou believest with all thine heart*, unto him that professed, *I believe that* Jesus Christ *is the Son of God Act.* 8. 37. That's necessary in order to Salvation: *Rom.* 10. 18. *With the heart man believeth unto Righteousness, and with the mouth confession is made unto* SALVATION. When a man doth *so* believe this Truth, as that he could gladly lay down his life for Confessing and Bearing witness to it, that's hearty Believing. As in the primitive Times it was as much as a man's Life was worth to Confess this Truth. The Infidel Jew and Heathen of those dayes would be ready to kill any one that should profess such a Belief. In which respect the Apostle might well say at the 1. *Joh.* 4. 15. *Whosoever confesseth that* Jesus Christ is the SON of God, *God is in him, and he in God.* This is to be understood, not of a meer *notional* but of a *cordial*, yea and a *Practical* Believing.

We proceed therefore to

Exhor. 3. *Practise according to this Truth.* Let every one look to it, that they carry towards Christ as becometh towards the Son of God.

Quest.

Quest. *How is that?*

Answ. 1. *Attend to whatever He shall say.* That may be the special Reason why Christ in the Preface of his Epistle to the Church in *Thyatira*, mentions His being the Son of God, *viz.* that so He might stirr up *Attention*. And if Christ hath any thing to say to us, we may be sure that it is well worth the hearkning to, because He is the Son of God, *Prov.* 8. 6, 7, *Hear, for I will speak of* excellent *things, and the opening of my mouth shall be right things, for my mouth shall speak the Truth.* O then hearken to the Son of God! The Father of Glory has said from Heaven, *This is my Son, Hear Him*, Matth. 3. 17. It is as much as a soul is worth not to regard what *Christ the Son of God* shall say. It shall come to pass, that every soul that will not hear Him shall be destroyed from among the people, *Act.* 4. 23.

2. *Love the Lord Jesus Christ.* Certainly, we do not carry towards Christ as becometh towards the Son of God, if we do not *love* Him. For He is the most lovely Person, that we can set our hearts upon, *Cant.* 5. *ult. He is altogether lovely.* Nor can we love *God* except we love Jesus Christ. Every one that *begat*, loveth him that is *begotten* also. He

that loveth the Father will love the Son that is *like* the Father. Oh how vile are they that doe not love *Christ!* What a dreadful Scripture is that, 1. Cor. 16. 22. *If any man* love not *the Lord Jesus Christ, let him be* ANATHEMA MARANATHA. If any man live and dye without Love in his heart towards the Lord Christ, he will be *cursed* and *cursed*, yea and the Curse will remain upon him, until the Lord Jesus shall come to Judgement.

3. Honour *Jesus Christ the Son of GOD*. When God sent His Son into the world, He said, *They will* reverence *my Son*, Matth. 21. 37. Sure it is, that upon *that* account *Reverence* and *Honour* is due unto Him. Christ considered as the Son of God, doth partake in the same Nature with the Father, and so is equal with God, and thence is to have equal *Honour* with Him. *Joh.* 5. 22, 23. *The Father hath committed all judgement to the Son, that all men should honour the Son, as they honour the Father.* It is storied concerning the Emperour *Theodosius*, that at a time when he was too favourable to the *Arians*, he made a Decree that as much respect should be put upon his *Son* as upon himself; and a godly Minister whose soul hated the *Arian Heresy* coming into

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the Emperours Presence, did him great Obeysance, but took no notice of his Son, whereat the Emperour was highly displeased; Oh, (saith the Minister) cannot you bear it, that less Honour and Respect should be given to your son than is manifested towards your self, and do you think the God of Heaven will bear it at your hands, that you should give *less* Honour to *His* Son *Jesus Christ* than you do unto God Himself? At the hearing of which words, the Emperor was stricken with Conviction, and after that was no more so favourable to the *Arians*. God requireth men and Angels to *worship* His Son Jesus Christ, which is the greatest Honour that can be put upon any Object: *Heb.* 1. 6. *When he bringeth the first begotten into the world, he saith, let all the Angels of God* worship *Him.* And this is certain, that they that will not honour the Son of God *now*, shall be fain to honour Him *one Day*, when they shall see Him come down from heaven in all His Glory. *Then* shall every knee in heaven, and on earth, and under the earth *bow at the Name of JESUS*, and every tongue shall confess, that Jesus Christ is Lord, to the Glory of God the Father.

4. Believe

4. Believe *on the Lord Jesus Christ.* Since He is the Son of GOD, He is the Object of *Faith. Ye believe in God,* (saith Christ to His Disciples) *believe also in* me. And it was said unto the man that was born blind, *Doest thou believe on the SON of GOD?* We may safely venture our Souls upon HIM. Indeed, if He were only the Son of *Man*, it would be dangerous and destructive to put the Trust and Confidence of our souls in Him, but since He is the *SON of GOD*, we may and *must* do so.

The Lord hath therefore revealed the Truth, that so we may be encouraged in *BELEEVING.* Joh. 20. 31. *These things are written that ye might* believe *that Jesus is the CHRIST the* Son *of* God, *and that* beleeving *ye might have* Life *through* His *Name.*

Know it, (yea, you that live under the Gospel cannot but know it) That there is no SALVATION but by CHRIST, and there is no Salvation *by* Christ but in a way of BELEEVING on Him: *Joh.* 3. 36. *He that* believeth *on the* SON *hath* everlasting life, *& he that believeth not the*

SON

Son, shall not see life, but the wrath of God abideth on him. And having FAITH, let us live the *life* of Faith, that so we may be able to say after the blessed Apostle, *I live, yet not I but Christ liveth in me, and the life which I now live in the flesh, I live by* FAITH *on the* SON *of* GOD.

Jesus Christ is over all, God blessed for ever.

ROM. IX. 5.

... Who is over all, God blessed for ever.

THE Apostle having in the preceding Chapters of this Epistle, handled the Doctrine of Justification, he proceeds in this (with several other Chapters following) to discourse concerning the Mystery of *Predestination*. He had before asserted, that the Elect of God could not perish; against which Assertion it might have been objected, That the *Jews* who were an elect Nation perish in their Infidelity: To this he Answers, That not *Elect* but *Reprobate* (whether amongst

Jews or Gentiles) are the persons that shall fall short of Salvation.

In the beginning of this Chapter, *Paul* expresseth his exceeding great Sorrow, for the Unbelief of the Jews, and for their being thereupon rejected of God: And he mentions several things which were the springs and Aggravations of his sorrow. One thing that made him grieve the more, was, In that the Jews were his *Brethren* and *Kinsmen*, and therefore their misery could not but go the more near to his heart. Another thing which aggravated his grief, was, the Consideration of those peculiar Priviledges and Glories which are to be affirmed of the Jewish Nation. Two of which are mentioned in this verse:

1. *Theirs are the Fathers.* h. e. They were descended from those blessed Patriarchs, *Abraham*, *Isaac*, and *Jacob*. Now it is a very sad thing to consider, that the Children and Posterity of those blessed Ancestors, should become the subjects of so great Misery and Ruin as is now come upon the Jews.

2. *Of them, as concerning the flesh, Christ came.* Christ was as to His humane nature an *Israelite*: which is the greatest glory the Jewish Nation can speak of; and therefore that's mentioned

mentioned in the last place. Christ came of them only in respect of *His flesh*, i. e. His body or human Nature. He has another Nature which did not come of them, but is eternal.

Words cannot be expressed which do more clearly and fully declare the God-head of Christ than these do. And therefore let the Doctrine from them be in the words of the Apostle,

DOCT. That *Jesus Christ is over all, GOD, blessed for ever.*

It will be good for us to be *established* in this great Truth, the firm Belief whereof is necessary in order to Salvation. The Arguments which the Scripture affords for the Confirmation of this fundamental Principle in the Doctrine of Christ, may be reduced to *Four* Heads.

1. *The* Names *and* Titles *which are peculiar unto* God, *are in the Scripture given to Jesus Christ*, e. g. He is expressly and frequently called *GOD*, and that not only in the *New Testament* but in the *Old*. It is said that *the Angel spake unto* Jacob, *saying, I am the God of Bethel*, Gen. 31. 11, 13. Now God the

Father

Father is no where styled an Angel, wherefore that Angel who is the *God of Bethel* was none else but *Christ* the increated Angel of the everlasting Covenant. Again, when *Jacob* blessed *Joseph's* Children, he thus expressed himself, *God before whom my fathers* Abraham *and* Isaac *did walk, the God which led me all my life long unto this day, the Angel which Redeemed me from all evil, bless the lads*, Gen. 48. 15. 16. This Angel is called *God*, and the *Redeemer*, which is God's Title, *Isa.* 47. 4. The words cannot be applyed unto any *created* Angel, for Jacob prayeth for a blessing from Him, as the Authour of Redemption from all Evil. This then clearly proves that Christ is *God*, and that *Jacob* did so believe. And *Job* was of the same Faith, *Chapt.* 19. 26. -- *In my flesh shall I see God, whom I shall see for my self, and mine eyes shall behold.* God the Father cannot be seen with *bodily* eyes; He is *the invisible God.* The Divine Nature can not be seen, but *Christ* by reason of his being Flesh, *may* be seen; and at *the latter day* every eye shall behold Him: Then shall *Job* (and every one else) in his Flesh see God. Now Christ is not said to be God in respect of *Similitude*, as *Angels* are; or in respect of *Office*, as *Magistrates* are; but in respect of *Nature*. Christ Himself

Himself argued against the Jews, That it was necessary that the *Messiah* should be God in another and an higher sense, than the Kings of *Judah* (who were but *Types* of him) are styled *Gods*; & therefore God by *Nature* Joh. 10. 35. Hence He is said to be *the true God*, 1. Joh. 5. 20. *We are in him that is true, even in his Son Jesus Christ. This is the* true God, *& eternal life.* We may not Affirm concerning any *other* man, but only the Man Christ Jesus that he is the *true God.* He is also styled *the Mighty God*, Isai, 9. 6. And *the great God*, Tit. 2. 13. which Titles cannot without Blasphemy be given to any meer man or Creature. *Deut.* 10. 17. Again, That glorious and fearful Name JEHOVAH is peculiar unto him who is the only True and Living God, *That men might know that thou whose Name alone is* Jehovah, *art the most high over all the earth.* Psal. 83. 18. Yet *that* very Name is frequently in Scripture, given to Jesus Christ the Son of God. *Jehovah* saith, *They shall look upon me whom they have pierced.* He that poureth a spirit of Grace upon the house of *David* (which none but God can do) saith, *they have pierced me* Zech. 12. 10. See also *Gen.* 16. 10, 13. & 18. 16, 17. & 22. 11, 12, 13, 14, 15, 16. In all which Scriptures Christ the Son of God hath

hath the Name of *Jehovah* given to him. And in the *New Testament* Christ is described by a Name which answers the Name *Jehovah*, for he is there said to be, *He which is, and which was, and which is to come*, Rev. 1. 8. which words are an interpretation of the Name *Jehovah*. Again, That Name *Ehjeh*, or as it is Englished *I AM*, is proper to God, *Exod.* 3. 14. -- *thou shalt say to the Children of Israel, I AM hath sent me unto you.* But *this* Name belongs to Jesus Christ the Son of God; who therefore said, *before Abraham was I AM*, Joh. 8. 58. Whence the blinded *Jews* thought that Christ had blasphemed, because He being a *man* attributed to Himself the proper Title of the eternal GOD. And that Title of *the Lord of Glory*. is peculiar to God. *Who is the King of Glory? The Lord of Hosts is the King of Glory*, Psal. 24. 10. But *Jesus Christ* is so. *The princes of this world crucified* the Lord of Glory, 1. *Cor.* 2. 8. He then is the Lord of *Hosts*. And that Title of the *Most High*, may not be given to any besides God. None but He is *the most High over all the earth*, *Psal.* 83. 18. But Christ is the *Most High*; therefore He is in the Text said to be *God over all*, that is to say, *God Most High*; a Style fit for none but the true God only: And Scripture

Scripture ſaith of Him that He is *above all*, Joh. 3. 31. He is above the Patriarks, above the Prophets, above *Moſes*, yea above all creatures. He is *Lord of all*, and therefore GOD.

2. *The Eſſential Incommunicable Attributes of God belong to Chriſt.* There are ſome Attributes whereby the Nature of God is in part diſcovered, which *creatures* do partake of, ſuch as *Mercy*, *Goodneſs*, *Wiſdome*, *Holineſs*, *Righteouſneſs*, &c. Albeit theſe Excellencyes are not in the Creature in ſuch an eminent manner and infinite degree as they are in the Creator. But there are other Divine Attributes which are *in*communicable to any creature, being the abſolute Properties of the Divine Nature. Now *theſe* are Affirmed concerning *Chriſt* the Son of God. e. g. *Eternity* is an eſſential incommunicable Attribute of God. He is the eternal God. Yea, Eternity *it ſelf*, Iſai. 57. 15. But Chriſt is in reſpect of His Divine Nature, eternal. Hence *John Baptiſt* ſaid that Chriſt was *before* him, as well as *after* him. *Before* him in reſpect of His *divine* nature, tho' *after* him in reſpect of His *humane* nature, *Joh.* 1. 15. He was before *Abraham*, Cap. 8. 58. He was with God before he became Fleſh, *Cap.* 6. 62. yea, before the

world

world began, *Chap.* 17. 5. Even from *Everlasting*, Prov. 8. 23. *Mich.* 5. 2. He is before all things, *Col.* 1. 17. To signify his Eternity, *He appeared unto John, with his head and his hairs white like wool, and as white as Snow*, Rev. 1. 14. Eternity is that which has neither Beginning nor End of Dayes; which is true concerning the Son of God. *Heb.* 7. 3. He is *Alpha* and *Omega*, the Beginning and the End, the *First and the Last*, Rev. 22. 13. Again, *Omnipresence* is an incommunicable Attribute or Property of the Divine Nature: None but God is or can be in *all* places at the same time: But this is true of Christ. And therefore at the same time when he conversed with men in *this* world, it was said of him, *He is in Heaven.* Joh. 3. 13. And He is present in all places where his servants are met together in his Name, *Mat.* 18. 20. And walkes amongst his Churches every where, *Rev.* 2. 1. And *Omniscience* is peculiar unto God; He is *perfect* in *Knowledge*: But so is Christ. Therefore *Peter* said to him, *Lord, thou* knowest All *things.* Joh. 21. 17. It is God's Prerogative to search & *know* the *hearts* of the children of Men. *Solomon* in his Prayer at the Dedication of the Temple, said unto God, *thou only* knowest *the hearts of the Children*

children of men, 1. King. 8. 39. Yet *this* is most truly affirm'd of Christ: *He needed not that any should testify of man; for he knew what was in man*, Joh. 2. 25. The Scripture saith that *the Son of God hath eyes like a flame of fire*, i. e. like unto Lightning, to note that his eyes see what is in the *hearts* of men; for these flames of fire reach unto the bowels and *pierce* the Inside. And He saith, *All the Churches shall know that I am he which searcheth the Reins and Hearts*; Rev. 2. 18, 23. By this Argument was *Nathaneel* convinced of the *Deity* of Christ, when he perceived that the Lord Jesus looked upon him whilest he was *alone* and no mortal eye beheld him, he concluded that this Jesus must needs be *the Son of GOD, the King of Israel*. But thus for the *second* Argument.

3. *Divine* Worship *does belong to Christ*. GOD alone is the Object of Religious worship *Mat.* 4. 10. *Thou shalt worship the Lord thy God and Him* only *shalt thou serve*. But such Worship is due to Christ. Therefore *Joshua fell on his face and did worship*, when Christ appeared unto him as the Captain of the Host of the Lord, *Chap.* 5. 14. And the Wise men of the East *fell down & worshiped him* Mat. 2. 11.

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And the Disciples when they saw that he was more than a meer man, *they came and worshiped him saying, of a truth thou art the Son of God* Mat. 14. 33. Therefore we read of the *Servants* i. e. *Worshipers* of Christ, *Jam.* 1. 1. *Rev.* 1. 1. & 22. 3. And men are commanded to *Kiss the Son of God*, Psal. 2. 12. which *Kissing* implieth *Adoration*. Hence Idolaters were wont to kiss their Idols which were worshiped by them, 1. *King.* 19. 18. *Job.* 31. 27. A little further to inlarge here,

Baptism is a religious Ordinance; and Christ is the Object of it *Act.* 2. 38. Christ is indeed the *Institutor* of all Religious Ordinances, and therefore the Object of Religious Worship. Baptisme, the Lord's Supper, the Christian Sabbath, *He* is the Lord of those holy Institutions, and thence is *religiously* acknowledged in them all. Again, an *Oath* is a religious thing; so that it is unlawful to swear by any *Creature*: But when a man is call'd to take an Oath, he may solemnly invocate the Name of Christ. For so did *Abraham*, Gen. 22. 15. 16. and so did *Paul* in the beginning of this Chapter, *I say the truth in CHRIST I lye not.* Prayer is a part of religious Worship: But Christ is an Object of *Prayer*. Jacob *wept and made supplication unto*

him

him, Hos. 12. 4. *Stephen*, when dying prayed unto Christ to receive his soul, *Act.* 7. 59. All the Disciples in *Jerusalem* called upon the Name of Christ, *Act.* 9. 21. Yea, all true Believers are described to be such as *call upon the Name of Jesus Christ our Lord* 1. Cor. 1. 2. Once more, Believing is an Act of internal Worship: No *creature* may be believed on. Cursed is he that puts his trust in man. But *Christ* is the Object of Faith, *Joh.* 14. 1. The Apostle saith, *I trust in the Lord Jesus CHRIST*, *In Him shall the Gentiles trust*, Rom. 15. 12. Often in the Scripture we are commanded not only to believe Christ, but to believe *in* Him, and to believe *on* Him; which if he were not God we might not do. Yea, Christ is the blessed Object of the eternal Praises of Saints and Angels: Therefore He is here said to be *God blessed for ever*, which is also a Discription of the true God, *Rom.* 1. 25. unto whom *everlasting praises* are due. The Host of Heaven worship Him, saying Blessing be to the Lamb for ever and ever. *Rev.* 5. 13.

4. *The proper* Works *of God belong to Christ* There are *Immanent* Acts of God. *Election* is so and that is ascribed to Christ, *Mat.* 24. 31;

None but God can say of all that *do* or ever *shall* believe, that they are his *Elect*. And there are *external* works of God which cannot be affirmed of any other. *e. g.*

(1) The work of *Creation* is peculiar to God. *Isa.* 44. 24. *I am the Lord that maketh all things, that stretcheth forth the heavens alone, that spreadeth abroad the earth by my self.* No finite or *second Being* ever was or can be the Author of a work of Creation: But *Christ* is so. *Joh.* 1. 3. *All things were made by* Him, *& without* Him *was not any thing made, that was made.* Words cannot be more express and full than those are, declaring Christ the Son of God to be the Creator of the world. Hence He is said to be *the beginning of the creation of God.* Rev. 3. 14. not that He was the first *creature*, as *Arius* did most corruptly interpret, but because the Creation of God did receive its beginning from Him.

(2) To *Preserve* and *Govern* the whole Creation is the proper work of God. *Neh.* 9. 6. None but One of *infinite* power and wisdom is able to govern the world. One of the *Auncients* speaketh truly in saying, that *If God should give unto any one of His creatures all the wisdom that is in all the Angels in hea-*

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heaven, and then commit the Government of the world to him, but for one hour, he would bring all to confusion and ruin in an hours time. But Christ upholds and Governs the world. By Him all things consist, and are upheld by the word of his power, *Col.* 1. 17. Heb. 1. 3. And therefore it is said, He *worketh hitherto*, Joh. 5. 17 *viz.* as to that work of Preserving and Governing all things which He has made.

(3) To *Forgive Sin*, is the proper work of God. The *Pharisees*, held a true Principle (tho by them misapplyed) when they maintained, that none can forgive sin but God only, *Marc.* 2. 7. Mich. 7. 18. But it belongs to Christ to do this. *Exod*, 23. 21. *Matth.* 9. 6. Again,

(4.) The *Sending of the Holy Ghost*, is a work peculiar unto God. It is high Blasphemy to say that any meer man or creature has power to send the Holy Ghost. But this is most true of Christ: He saith, *I will send the* Comforter, *He shall glorify me, He shall receive of mine and shall shew it to you.* Joh. 16. 7. 14. Hence the Apostle speaketh of *the Supply of the Spirit of Jesus Christ*, Phil. 1. 19. None but God can bestow the gifts and graces of the Holy Spirit, yet these doth *Christ* con-

confer upon whom He will, and in what degree and measure he will. *He baptizeth with the* Holy Ghost & *with fire*, Mat. 3. 11. Therefore He is GOD.

(5.) *Miraculous works* are proper unto the great GOD to effect. *Psal.* 72. 18. *Blessed be the Lord* God *who* only *does wondrous things.* Nothing less than the Arm of OMNIPOTENCY can produce a Miracle. But *Christ* was the Author of *many* Miracles, the like whereunto were never wrought in the world, *Mat.* 9. 33. As for the holy Prophets & Apostles they were not the *Authors* of those Miracles which were wrought by their hands: But Christ was *Himself* the true Authour of the Miracles wrought by *Him*. Hence when the Apostles wrought Miracles, they did it in the Name of *Christ*; as in *Act.* 3. 12, 16. & 9. 34. which, if Christ had not been God, they could not have done. But *He* did Miracles in his *own* Name and by his own power, *I will, be thou clean*, Mat. 8 3.

(6.) To *Raise the dead* is the work of God. Which may be one reason why He is styled *the living God*. 'Tis God and none else that raiseth the Dead: But *Christ* is the Author of the Resurrection. As the Father raiseth up the dead; even so the Son quickeneth

quickneth whom he will, *Joh.* 5. 21. He raiseth up Believers on him, at the last day, *Cap.* 6. 40. Therefore He said, *I am the Resurrection and the life*, Cap. 11. 25. No meer man or creature can say so, it is then necessary that we should know and believe, that *Jesus Christ is over all, God blessed for ever.*

The great Objection which the Jews make against this glorious Truth is, that *Christ is a man, and therefore cannot be God.* But we must believe that *Christ is God and man two*, both God and Man in one Person. The Jews themselves dare not say that God is not *able* to take an humane nature into personal Union with Himself: And if God in His Word hath declared that He has done this wonderful thing, wo be to that man's soul that will not believe Him. The Scriptures of the Old Testament which the Jews own to be the Word of God, expresly testify that a Man should be in the world who is God's Equal, and therefore God and man in one person, *Zech.* 13. 7. *Awake, O sword against my shepherd, against the man that is my Fellow, saith the Lord of hosts.* The Jews crucifyed Christ because he being a

man said he was the Son of God, and so equal with God: yet their own Prophets had spoken of such a man as should be *Fellow to the Lord of Hosts.*

The chief Objection which *Socinians* make against this Article of Faith, is, that the Father is said to be greater than Christ, *Joh.* 14, 28. If Christ be inferior to God, how then is he in respect of nature God?

Answ. One may be inferiour to another in respect of *Office* and yet *equal* to him in respect of Nature. A Son in respect of Office may be inferior (or *superior*) to his Father: so Christ as Mediator is inferior to the Father, and yet in respect of *Nature* is *equal* to Him, and *One with* Him.

USE I.

If Christ be God, *then He is a fit Person to be a* Saviour *and* Mediator *for Sinners.* The Salvation of the Elect proceeds from the *Mediatorial* Office of Christ, in respect whereof, He is a *Prophet Priest* and *King*, as we shall (by the help of Christ) more fully declare from another Scripture. Our Redemption does not depend meerly upon this

this, that *There is One given to be a Prophet, Priest and King of His Church*, but that such an one as is *God*, is the Person vested with those Offices: For if any other Person in the world (if any meer *man* or *creature*) had been constituted a Mediator for Sinners, *none* would have been saved by him. The Power and Efficacy of Christ's Office, whence it does become *effectual* to *Salvation*, ariseth from his being *GOD blessed for ever*. He has undertaken & discharged his Office not meerly as *man*, but as *God over all*. Christ could not have been such a Prophet as he *is*, had he not been *God*. For he was to be a Prophet to the *whole* Church in all ages and in all places of the world. Christ as *man* whilest he was on Earth did personally declare the mind of God to *Jews*, being made a Minister to that Church *Rom.* 15. 8. but his *prophetical* Office was not confined to them. The Church never was without a Prophet since the world began, nor ever shall be, and this Prophet is Christ. And therefore Christ was said to be *sent* of *God*, (as Prophets are) *before* his *Incarnation*. The LORD of *Hosts* that by the shaking of his hand can destroy the Nations, was sent of God, *Zech.* 2. 8. It was necessary that Christ as Prophet should have a

full Comprehension of the Mind and Will of God which no meer *creature* was capable of *Joh.* 1. 18. *No* man *hath seen God at any time, the only begotten Son who is in the bosome of the Father* He *hath declared Him.* No *man*, no not *Moses* himself, the greatest Prophet, has seen God or lain in his bosome, so as to know all that is in his heart; this is peculiar unto *CHRIST* who is *GOD blessed for ever.* The Prophets & preachers in the dayes of Old were inspired by the Spirit of Christ. *Noah* was so, 1. *Pet* 3. 19. And all the holy Penmen of the Bible were so, Chapt. 1. 11. It was necessary in order to Christ's being the great Prophet of the Church, that he should have power to send the Holy Spirit to illuminate the minds of his Elect. Joh. 16. 13. 14. 1. Cor. 2. 10, 16. Christ as man has not this power; but being *God* over all, he was a fit person to undertake this glorious Office. And Christ being such a person as is *GOD*, is the reason why his *Priestly* Office was effectual unto Salvation. *He* is such a Priest as did by *one* Offering perfect for ever them that are sanctifyed, which if he had not been more than a man could never have been. *The bloud of* Christ *who through the eternal Spirit offered Himself shall purge the con-*

sciences

conscience, *Heb.* 9. 14. If that Offering had not been sanctifyed through the eternal Spirit, it could not have purged the Conscience. All the Sufferings of the *humane* Nature of Christ would not have expiated the guilt of Sin. If Christ had not an *eternal Spirit*, i. e. a *divine nature*, which caused the Sufferings of his other nature to be infinitely *meritorious*. The blood of Christ is the blood of *God*, and therefore it has an *Infinity of Value* and *Worth* in it; so as to be able to purchase Redemption and eternal Salvation for all that shall obey him. And the reason why Christ is a fit person to be the Churches Head and King, is, because *He is GOD over all*. His Government is not only *External*, but *Internal* in the hearts and consciences of men. If Christ would undertake to be the *King* of the Church, it was necessary that he should *influence* the hearts of Believers, and that he should subdue their Corruptions, and that he should vanquish *Death*, which things a meer *man* could never do. So that Christ's Fitness for the Work of a Mediator, does depend upon his being *over all God blessed for ever*.

USE II.

Let every one of us give unto Jesus Christ that which

which is due to GOD. As tis said in *Psal.* 29. 1, 2. *Give unto the Lord, O ye mighty, give unto the Lord glory and strength, give unto the Lord the glory due unto his Name. To worship the Lord in the beauty of holiness.* So let us do to *Christ.* We are to honour Jesus Christ, as much as we honour God *Himself*; for He is God. The Father will not be offended but well pleased with us, if we do so. He would have *all men to honour the* Son *even as they honour the Father.* Joh, 5. 23. Thy heart is God's due. He saith *give me thy heart.* Let Christ have thy heart, give thy *whole* heart to him, that he may rule as *God* there. Give thy soul to Jesus Christ. None of us may bequeath our souls to any but unto God; yet unto *Jesus Christ* we may bequeath them, as dying *Stephen* did, who said, *Lord* JESUS *receive my spirit.* Let us love Jesus Christ with such a Love as is due to none but God. Love him with all thy heart, with all thy soul, & with all thy mind and with all thy strength. And *Grace be with all them that love our Lord Jesus Christ in sincerity. Amen.* To *HIM* be Glory both now and for ever,

AMEN.

Jesus Christ the Son of God, is *Man* as well as *GOD*.

JOH. I. 14.

... *The Word was made* Flesh.

John wrote his Gospel after the rest of the *Evangelists*. When the Apostles were most of them dead, there arose certain *Hereticks* who denied the *Godhead* of Christ; which is thought to be the occasion of *John*'s writing his Gospel; that so he might bear witness against that which was the grand Error of the time wherein he lived. He does most plainly assert and prove the *Deity* of Christ: for which cause he has been comonly styled

styled John the *Divine*. And that is in a special manner the Scope of this Chapter, which does contain a Description of the *Person of Jesus Christ*, in respect of *both* his Natures *Divine* and *Humane*. The *Divinity* of Christ is asserted and proved from *ver.* 1. to 14. His *Humane* Nature is declared in *this* verse & in *these* words; wherein we have

1. The Person *Assuming*, called the *Word*. i. e. the Son of God, or second Person in the Trinity, who is called *the Word*. In the *Old Testament* Christ is called the word. When *David* said before God, *For thy* Words *sake thou hast done all these great things*. 2. Sam. 7. 21. his meaning may be, that all was done for the sake of *Christ*. And the Jews of Old were wont to term the *Messiah* the *Word of God*. So the *Chaldee Paraphrase* frequently calleth the *Messiah* [MIDBAR] i. e. *the Word*. Now the *Messiah* being commonly styled the *Word* of God, the Apostle speaking of him giveth him that Name. He may be so called, 1) In respect of the *eternal generation of his Person*. The Son of God is essential, internal and *eternal* Word of the Father: that as Words are the Birth of the mind; so is the Son of God eternally begotten by the infinite

infinite understanding of the Father reflecting upon his own glory before the world began. (2) In respect of his *Office*. As words discover what men will and and desire; so it is the Office of Christ to discover the Will of the Father. The Word of God is that which revealeth his will to the Children of men: this is true of *Christ*. (3.) He is the great *Promise*. The Promise is called the *Word* in Scripture. Now Christ was the first and great Promise. The *Patriachs* of old did long for nothing so much as the fulfilling of that *Word* or *Promise*, that the *Messiah* should come into the world and redeem his people. Among men *Word* is often used for *Promise*. As when we say, I'le give you my Word, & I'le make good my word, i. e. *Promise*.

In these respects then is Christ styled the *Word*.

2. We have the Nature *Assumed*, noted by that of *Flesh*, whereby the whole *humane* Nature of Christ is signified. Man is by a *Synecdoche* called *Flesh*, in the Scripture. *Psal.* 56. 4. So is the human nature of Christ elsewhere expressed. *Joh.* 6. 51. 1. Tim. 3. 16.

3. The *Union* of the two natures of Christ is here noted by that of the *Word*'s being *made* Flesh

Flesh. It is not only the Word *was* Flesh, but that he was *made* so. [*Egeneto*] i. e. he took the Nature into personal Union with himself. So that these words are Declarative of two great Mysteries of the Gospel. *viz.* The *Incarnation* of the Son of God, and the *personal Union* between his two natures.

Accordingly there are two *Doctrines* to be insisted on.

DOCT. I. That *Jesus Christ the Son of God is* man *as well as God.*

DOCT. II. That *There is a* personal Union *between the two natures of Christ.*

Doct. I. *That* Jesus Christ the Son of God, is *Man* as well as God.

In the doctrinal handling of this great Truth, two things may be enquired into. (1) How it does appear that the Son of God became *Man.* (2) The Reason why he did so.

QUEST. I. *How does it appear that the Son of God is* Man, *and not God* only?

ANSW. 1. *The* Scripture *does expresly and abundantly bear witness to this Truth.* Christ is expresly

expresly called *the* MAN *Christ Jesus*, 1. *Tim.* 2. 5. He said to to the Jews, *ye seek to kill a* Man *that has told you the truth.* Joh. 8. 40. And he is styled *the Son of* Man. *Mat.* 16. 13. He is set forth by that Name about fourty times in the *New-Testament*. And he is said to be the son of *David*, Mat. 1. 1. And the son of the *Virgin Mary*. Christ as *God* had no Mother. As *man* He was without *Father*, as *God* without *Mother*. Inasmuch therefore, as the *Virgin Mary* is said to be his *mother*, he is *man* as well as God. And the Scripture saith that he was born of a *woman* Gal. 4. 4. And he is called the *seed* of the *Woman*, Gen. 3. 15, And he is called by the name of *Adam*: He is the *last Adam*, 1. Cor. 15. 45. And it is said, *the second* Man *was the Lord from Heaven*, ver. 47. Therefore he is as truly *man* as the *first* Adam was. The Scriptures affirm of him, that He became *Flesh*. Without Controversy, *great* is the *mystery* of Godliness, *God manifest in the* flesh, 1. *Tim.* 3. 16. Christ is God *incarnate*. When the eternal Son of God did assume the humane nature, then was God manifest in the flesh.

2. *The* Essential *parts of a* man *are affirmed of Christ, therefore it is most true that he hath an* humane *nature belonging to Him.* A man does consist of two essential parts, *viz.* an

humane Body, and a *rational Soul*; both which do belong to Christ. *He* has an humane Body; *We are sanctified by the offering of the Body of Jesus Christ*, Heb. 10. 10. *His own self bare our sins in his* own body *on the tree*, 1. Pet. 2. 24. When Christ had blessed the bread at the Lords Supper, He brake it and said this is my *Body*, Mat. 26. 26. The *Members* of an humane Body belong to him, Hence we read of His *Eyes*, Joh. 17. 1. And of his *Hands* and his *Feet*, Psal. 22. 16. And that too after his Resurrection, because Jesus Christ has hands and feet now in his State of *Exaltation*. He has his humane nature *still*, and will have so to all Eternity: which humane nature of His shall be seen by every Eye at the *last day*. Luc. 23. 39, 40. Rev. 1. 7. And he has a *rational Soul*, which is the other *essential* part of humane Nature. *His* SOUL *was made an Offering for sin*. Isa. 53. 10. He complained that his *SOUL was sorrowful unto death*, Mat 26. 38. And when he was dying he said, *Father, into thy hands I commend my spirit*. Luc. 23. 46. The proper *Facultyes* of a reasonable soul are ascribed unto Christ. e. g. That of *Understanding*. When he was about 12 years old, he did so reason with the learned Doctors, as all that heard him were asto-

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astonisht at his *Understanding*, and he increased in Wisdom, *Luc.* 2. 46, 52. Another Faculty of the Soul, is that of the *Will*: which is also affirmed of Christ. *Luc.* 22. 42. *Not my Will but thine be done.*

3. *Humane* Actions *are affirmed of Christ*, e. g. Natural and common Actions performed by men in common with other creatures: such as *Eating* and *Drinking*. These actions did Christ doe when in this lower world. *Luc.* 22. 15. 16. 18. To sit & stand, and walk from place to place, are things not to be affirmed of the divine nature in propriety of speech; because that is *infinite* & alwayes in all places. But Christ *went up and down* doing good. *Act.* 10. 38. And we read in the Scripture of his Sitting and of his Walking, and once of his Riding to *Jerusalem*. Moreover, to speak and teach and write, are Actions proper to men: and these things did Christ do. *Luc.* 4. 15, 16. Joh. 8. 6. 7, 8.

4. *Humane* (*sinless*) Infirmities *are affirmed of Christ*. Therefore he is *man* as well as God. Indeed, as for those *sinful Infirmities* which we are so miserably subject unto, Christ had none of them; but other Infirmities he once had.

Heb. 4. 15. *We have not an high priest which cannot be touched with the feeling of our* infirmities, *but was in all points tempted like as we are, yet without Sin.* It is therefore also said, that *God sent his own son in the likeness of sinful flesh*, Rom. 8. 4. The Son of God is not only in the *likeness* of flesh, for he is made *real* flesh but only *like sinful* flesh: As the *Brazen* Serpent was like a Serpent, but had no poison in it; so Christ was like unto sinful flesh, but never had the least degree of sin in his holy nature. Only as to *other* Infirmities he was as all other men are. Its true, that there are many personal infirmityes of men which Christ had not experience of: there are many *Diseases* which particular persons are afflicted with, that Christ was never subject to, but the *general* infirmities of humane nature, he did subject unto. e. g. To *Hunger*, *Thirst*, *Wearinesse*, &c. which are the general Infirmities of our nature. And so it was with Christ when in this world. *Mat.* 4. 2. Indeed now he is entred into his *glory*, he is not subject to *any* infirmity; but during his state of humiliation he was so. Hence that state is expressed by *the dayes of his flesh*. Heb. 5. 7. i. e. the time when he was subject to humane sinless infirmities. And Christ hath not laid aside the essential propertyes of his

humane

humane nature. Tho' such infirmityes as were accidental thereunto and necessary for his state of Humiliation are not consistent with his glorified estate; yet he carried to the right hand of God in Heaven his humane nature, even a soul and body, the very same that once suffered for the Sins of his people. He hath flesh and bones, (*glorified* flesh) now in heaven: And therefore a *glorious* body; for so does the Scripture declare and teach us to believe. We have a Saviour in heaven, *who shall change our vile bodyes that they be fashioned like unto his glorious body.* Phil. 3. 21.

5. We may for the further Confirmation of this Truth, *take notice how it has been mysteriously signified.* In the dayes of the Old Testament, the Son of God did sometimes appear in the form of a man to the Patriarchs; So he did to *Abraham*; and so to *Jacob* and to *Joshua* and others (and some think that he appeared in the likeness that he was to take) we do not read that God the *Father* or that God the *Holy Ghost* did ever appear in a *humane shape* to the Fathers, only *God the Son* did so: thereby to signify his future *Incarnation*, that in due time he would *really* be, as then he *seem'd* to be.

Moreover, The *Tabernacle* was a Type of Christ's humane nature, which is therefore called

called *the true Tabernacle which the Lord had pitched and not man*, for the humane nature of Christ came not into the world by meanes of any *man*, but was *conceived* by the power of the *Holy Ghost*: & is therefore said to be the *great & perfect Tabernacle*. *Heb.* 8. 2. & 9. 11. And when *John* propheſyeth in the *Revelations* (Chapt. 3. 6.) that the time ſhould come when men would *Blaſpheme God's Tabernacle*, He doth foretel the groſs Idolatry of the *Papiſts* in their *Maſs*, and their blaſphemous Doctrine about *Tranſubſtantiation*, by which the higheſt abuſes that can be are offered to the humane nature of Chriſt, in which nature God dwells. In my Text it was ſaid, *the Word was made fleſh*, and the next words are, *and dwelt among us*. The Greek word is, [*eskenose*] which the *Ancients* are wont to interpret [*skenos aneluben*] i. e. *Corpus aſſumpſit*: He *tabernacled* among us. The Feaſt of *Tabernacles* did typify the Incarnation of Chriſt, whence the Jewes ſuppoſe that Chriſt will be born at the time when that Feaſt is by them obſerved; and they deride at Chriſtians for keeping the Feaſt of Chriſt's Nativity in the *tenth* Moneth of the Year, ſaying that they place the Birth of Chriſt in the moneth, wherein they ought rather to place his *Conception*. However, the *Feaſt of*

Tabernacles which the Children of *Israel* kept in the seventh moneth, did signify that God would appear and dwell in our nature. The *Temple* was also a Type of Christ's body. Joh. 2. 19. Jesus said, *destroy this* Temple (probably Christ did with his hand point at his own body as he spake these words:) in *ver.* 21. 'tis said, *He spake of the Temple of his body*. The Temple was the most costly, excellent, glorious, House in the world; thereby figureing the humane nature of Christ, which was adorned with graces and spiritual excellencies beyond any other man or creature. Particularly the *Veil* of the Temple typified the humane nature of Christ. *He hath consecrated a new* (Christ was then newly slain, and there is no other way after this, and therefore it is still and alwayes new) *and living way for us, thro' the veil, that is to say his flesh.* Heb. 20. As there was no entring into the *Holy of Holies* but by the *Veil*; so there is no entring into Heaven but through that Sacrifice of the *flesh*, i. e. the *humane nature* of Christ. And this Truth is still mysteriously signifyed by that Ordinance of the *Lord's Supper*. The bread signifies the *Body* and the Wine the *Blood* of Christ: And that Sacramental Action of *Taking* the Bread in order to the *Consecration* thereof, puts us in mind of Christ's taking our nature. That's a

Meditation which should be in our hearts, as we see the Minister take the bread in order to the *Blessing* & *Breaking* of it, we should then think of Christ's *Incarnation*, that the Son of God has assumed our nature, that so he might *dye* for our sakes.

We come therefore to enquire into the *Reasons* of the Doctrine.

Reas. 1. *The Word was made flesh, because it was the Will of the Father to have it so.* We have formerly treated of the Covenant of *Redemption*, & then was showed that this was one Article in that Covenant, that the *Son of God* should take unto him the nature of Man. The Father said to Him, If thou willt be a Redeemer for sinful Man, thou must *thy self* become a man, and in that nature do what concerns a Redeemer to perform. In Compliance with this Will of the Father, *the Son of God was manifest in the flesh*, Heb. 10. 5, 7. Joh. 14. *ult.*

Reason 2. *That so he might be a fit* Mediator *between GOD and the children of* men. *There is one Mediator between God and men, the man Christ Jesus.* 1. Tim. 2, 5. Hence Christ was fit to be a *dayes man* (as *Job* speaketh) between them both. It was altogether ne-

cessary

necessary that the Mediator should be *God-man*. If Christ had been man *only* he could not have been a Mediator; He could not have saved one sinner, nor satisfyed for one sin. And if he had not been a *man*, but God *only*, He could not have been a *Mediator*. He that sanctifyeth and they that are sanctifyed, are *all one*, i. e *of one & the same nature* Heb. 2. 11. Since the *Elect* are partakers of flesh & blood, He Himself took part of the same: Otherwise he could not have dyed, nor have made Reconciliation for the sins of his people. Except he had been made *Flesh*, He could not have shed His *blood* to make attonement for sinners.

USE. 1. *We must conclude that Ignorance or Error about this great* Truth; *is of dangerous Consequence to the souls of men.* It is indeed a Fundamental Article in our Christian Faith, the Knowledg whereof is necessary to Salvation. It is strange to consider, that any who live under the Gospel, should be ignorant of such a plain, easy, common principle of Religion: nevertheless there are such. I have discoursed with some that goe under the name of Christians, that yet could not tell whether Christ were God or man, but when asked the question, have replyed that he was only

God

God, as supposing that a man could not save them. But such dark and horrid Ignorance will be destructive to the souls of men. There are also, who tho' they do in words acknowledge it to be a great Truth, that *the Son of God became a man*; Nevertheless they hold such errors as are not well consistent with the Truth which they profess. So do they who maintain the *real Presence* of the Body of Christ in the *Sacrament*: which is to say that Christ's Body hath not the true nature of a Body, and in effect to say, that He has only a *divine* nature. He that takes away the *Properties* of an humane nature denies that nature. And if Christ has no other nature but that which is in *all* places, then He hath only a *divine* nature. There are also a sort of men in the World, who hold that there is no Christ but what is *within*; and that Salvation is to be had, not from a *Christ without*, but from a Christ *within*. My Brethren, take heed of such errors; they that maintain them, let them pretend what they will, they deny the the *Humanity* of Christ, and so overthrow the Faith, and subvert the *souls* of them that shall be so miserable as to give any Credit to their *strong Delusions*.

USE 2. Hence may we be humbly familiar with

with the Lord Jesus, and with God through Him. Indeed, we must carry our selves humbly and reverently before him, because he is GOD as well as *man*, yet may we be familiar with him, because he is *man* as well as God. He is become our near *Kinsman*. Under the *Law*, He that had right to *Redeem*, was a near kinsman; so the Son of GOD, the Redeemer of *Souls* is become our near Kinsman: as *Boaz* told *Ruth* he was to *her*. He is not ashamed to call us *Brethren*; as being in our nature, a *man* as we are, though not a *Sinner* as we are. Heb. 2. 11. And therefore He bids Believers come and be familiar with Him; and that the Terrour of His infinite Majesty should not make them affraid. When *Joseph*'s Brethren being Conscious to themselvs of their own great Guiltiness, were affraid & troubled at his presence, He said to them, *Come near to me I pray you, I am* Joseph *your Brother*. Gen. 45. 4. When believers have an humble sense of their sin and guilt, the Son of God sayes to them, *Come near to me, I am* Jesus *your Brother*: I will make your peace with my Father, and therefore be not discouraged. Hence Christ causeth Believers to sit down with Him at his own Table. If a great man inviteth those to his Table who

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are much his inferiours, tho he expects that they should know their Distances, yet he alloweth of Freedom and Familiarity in their communion. And the Son of God who is made man does therefore invite us to his blessed Table, because He would have us humbly Familiar with him, yea and with God through Christ. Without Christ we may not draw near to that God who is a Consuming fire. But having such an one as *Jesus the Son of God* to lead us by the hand into the presence of the Father of Glory, we may come boldly to the Throne of Grace. We have boldness of access through Him, *Eph.* 3. 12.

USE. III. *O Love Jesus Christ*, Believers have infinite Cause to love Him. Should there not be Love between Kindred and near Relations? Christ is our Kinsman (as but now was shewn) our *elder Brother*, our *Father*, our *Husband*. And He is an Obeject worthy to be loved. *He is altogether lovely*. If thou canst set thine heart upon a more amiable Object, or a more lovely person, never think of loving him more: But that can't be. And He deserveth all our Love, by what he hath done for us. He has loved us, and that with an everlasting Love. Before the world began he took pleasure in thinking of us, and in

in the Communion which he ſhould forever enjoy with his Redeemed Ones. Wherefore he ſaith, *I was from everlaſting, rejoicing in the habitable part of the earth, and my* Delights *were with the ſons of men.* Prov. 8. 23, 31. And therefore was he willing to to be made fleſh. His Love moved him to that infinite Condeſcention. That the bleſſed Son of God who humbleth him ſelf to behold the things in Heaven ſhould condeſcend to aſſume our Nature into *perſonal Union*, that he ſhould be willing to be clothed with *Fleſh*! What wonderful Love was that! And he does continue to love his ſaints throughout the dayes of Eternity. *Joh.* 13. 1. *Having loved his own which were in the world, he loved them to the end.* That fire of Love which is in the heart of the Son of God towards believers, it was kindled before the world began, and will burn world without end. The choiceſt bleſſings that ever we did, or ſhall, or can partake of, we are beholding to *Jeſus Chriſt* the Son of God for them all. It is in *Chriſt* that God does bleſs us with all *ſpiritual bleſſings*, Eph. 1. 3. And if it had not been for *Chriſt*, we had never had *any* ſpiritual bleſſing. He is our Righteouſneſs, he is our Life, he is our *All*. O then let us *love him*. Never *any one* did for us as

Chriſt

Christ has done. Nay, no one in heaven or earth would or could have done so much for us as Christ has done. He dyed for us, suffered the most bitter death that ever was known. *Ignatius* was wont to say, *my Love is crucified.* Has Christ been crucified to save us from being *broken for ever in the place of Dragons*, and that we might not be covered with the shadow of eternal death! and shall we not *love* Him! We cannot exceed bounds in our Love to Christ; as we may in our love to the world and the things thereof: which indeed is the Cause of all the misery we are subject unto. It is all because we love other things so *much*, and Christ so little. The more *we* delight in *Christ*, the more will God delight in *us*, Joh. 16. 27. *The Father Himself loved* you, *because you have loved* me, *and have believed that I came out from God.* Therefore let us Love the Son of God, who has loved *us*, and assumed our nature, and in that nature dyed and given Himself for us.

There is a personal Union between the two Natures of CHRIST.

We proceed now unto the *Second* Doctrine *viz.*

DOCT. II. That *There is a* personal Union *between the two natures of Christ.*

THe Scriptures make known this wonderful Mystery unto us. Wherefore its said of Christ, that *in Him dwells all the fulness of the Godhead bodily.* Col. 2. 9, because he is *God* and *man* in one person. He is God manifested in the *flesh*, 1. Tim. 3. 16. So that the same person who is *God*, is also *Flesh*.

For the further opening and Confirmation of this Doctrine, we shall (1.) Lay down some

some Propositions for the clearing of this Truth. (2) enquire into the Reasons of it.

Propos. 1. *The personal union of Christ's two Natures is that whereby the* Second *Person in the Godhead has assumed the individual humane Nature of Christ to subsist inseperably in the same Person.*

In this Description we have
(1.) The *Assumer*. (2.) The *Assumed*. (3.) The manner of *Subsistence*.

1. The Assumer. Viz. *The second Person of the Godhead*: Who is here called the *Word*. So in 1. Joh. 5. 7. *There are three that bare record in heaven, the Father, the Word and the Holy Ghost, and these three are One.* It is only the *Word*, or *Son* of God, and not the Father or the Holy Ghost that is *made flesh*. It's true that every Person in the Godhead hath an hand in the Incarnation of Christ. God the *Father* had so; who is said to *prepare a body* for his Son, *Luc*, 2. 30, 31. *Heb.* 10, 5. And God the *Holy Ghost* had an hand in framing the humane nature of Christ. *The birth of Jesus Christ was on this wise: When his mother Mary was espoused to Joseph, before they came together she was found with child of the Ho-*

Holy Ghost, *Mat.* 1 18. And this was according to what the Angel had spoken, who said unto her, -- *the Holy Ghost shall come upon thee, and the power of the Highest shall over-shadow thee; therefore also that holy Thing that shall be born of thee, shall be called the* Son of God. *Luk.* 1. 35. But only the *Second* person of the Godhead can be said to assume or to be united to the humane nature. As when *three* persons joyn together in making a Garment, only *one* puts it *on*; *every one* has an hand in the *efficiency* of the Garment, yet but *one weareth* it; so in the Efficiency of the humane Nature of *Christ*, *All* the Persons in the sacred Trinity did *concur*, yet it is only the *Word* or *Son* of God that *taketh* that nature *into personal Union*. It is only the *Second Person* of the Godhead, and not the Godhead that does immediately *assume*; for then *every* person in the Godhead should assume humane nature, which we may not affirm. It is *Sabellianism* and Heresy to maintain, that the Father and the Holy Ghost are incarnate, as well as the Son.

2. Here is the Thing *Assumed*. viz. *The Singular humane nature of Christ*. The Son of God hath taken humane Nature into his own Bosome, into neareſt Union with His

own Person. Hence he is said to assume *flesh*, i. e. *humane* nature and none other, *Heb.* 2. 14, 16. *Forasmuch as the children are partakers of flesh and blood, He also* Himself *took part of the same; for verily he took not on him the nature of* Angels, *but he took on him the seed of* Abraham. And this may be affirm'd *only* of the individual humane nature of *Christ*. It can't without Blasphemy and Heresy be affirmed of the individual humane nature of *Abraham*, or *Peter* or *David* or *John*, or any particular Saint, that it is *personally* united to the Son of God. He has taken them into mystical Union with himself, but not into *personal* Union; for *that* is the Prerogative Royal of Jesus Christ. Nor indeed was it *meet* that so great a Dignity should be *common*. As Divines rightly observe, *It becomes not the great GOD*, who is ONE *in nature*, *to communicate his Dignity but to* One.

5. In this Description of the Personal Union, we have expressed the *Manner* of the *Subsisting* of the humane Nature thus united to the Divine Nature of the Son of GOD. (1.) It does subsist in the *same Person*. (2.) *Inseparably*.

(1.) In the *same Person*. For the humane nature

nature of Jesus Christ is not a Person it self alone: it is a mystery which all men had bin ignorant of had it not been for the humane nature of Christ, that its possible for humane nature to subsist without it Personality. All *other humane* natures are distinct persons of *themselves*, but the humane nature of *Christ* is not so: For then there would be *Four* Persons in the Godhead; *Three* of them *eternal*, and one of them *made* of a *woman* in the Fulness of *time*. We must therefore know, that there is in Christ, a *personal Union*, but not an Union of *Persons*; and a Union of *natures*, yet not a Union of *Persons*. The Humane Nature of Christ did not subsist *one moment*, before its being *united* to the Son of God, the *second* Person in the Trinity.

2. The human Nature of Christ does subsist *inseparably* as well as personally with the Son of God. This Union is an *everlasting* Union. The *humane* Nature never did exist one moment before its being united to the *divine*, nor ever shall be *disunited* from it. As long as *God* shall be *God*, so long shall the personal union of Christ's *humane* nature with the *divine* continue. When Christ dyed and his soul was separated from his body, yet his *humane nature* was not separated from his *divine*; but when

his body lay in the Grave and his soul in Paradise, both *body* and *soul* were *united* to the *Divine* Nature. As Death dissolveth not the *mystical* union which is between Christ and the Believer, so neither did it the *personal* Union between the two *natures* of Christ. Hence Christ's *Incarnation* is not properly any part of his Humiliation: For his state of *Humiliation* is laid down, whereas his *humane* nature is not layd aside, nor ever shall be.

Propos. II. *By Reason of the Union of the two natures of Christ, There is a Communication of Properties.* This followeth undeniably from the *Hypostatical union* of the two Natures of Christ, and is also a Demonstration of the truth of this Doctrine, that *there is a personal Union.* Hence that which does belong properly to the *Person* of Christ, is ascribed to *either* nature. e. g. *Mediation with the Father* belongs to the Person of Christ: nevertheless it is ascribed to the *Manhood.* 'Tis said, *the* Man *Christ Jesus is the* Mediator, 1. *Tim.* 2. 5. Yet Christ is not Mediator as man *only*, but as *God-man.* Likewise that which does belong to *either nature* is affirmed of the *person.* *Eternity*, and *Immutability* are essential propertyes

of

of the Divine Nature: And yet these properties are affirmed of the *Person* of Christ. *Heb.* 13. 8. *Jesus Christ the same yesterday, to day and for ever.* Again, *Mortality* or Subjection to Death was proper to the *humane nature*, Joh. 6. 51. *The bread that I will give is my* flesh, *which I will give for the life of the world.* It was only the *flesh* of Christ that dyed: yet this is spoken of his *Person* Rom. 8. 32, 34. *God spared not his own Son, It is* Christ *that* dyed. Hence the Scripture speaks of God's *Suffering* and *Dying*. God bought the Church with his own blood. *Act.* 20. 28. *Hereby perceive we the Love of God, because he laid down his Life* 1. Joh. 3. 16. The *Personal Union* is the reason of such Expressions. For because of that the blood of *Christ* is truly said to be the blood of *God*; and the Life of *Christ* to be the life of God. That Person who is *God*, laid down his Life and shed his blood to save Sinners. Were not the Humane nature of Christ one in person with the *Divine* nature, it could not be said that *God* laid down his life.

Propos. III. *The two natures of Christ remain really* distinct *from one another.* It was the Heresy of *Eutiches* that he did confound the two

natures of Christ. And there are Millions of men in the world at this day, who Call themselves Christians that are infected with this Error. But we must know, that tho there be an *Union*, yet there is *no Confusion* of the natures of Christ. And altho there be (as has been shewed) a Communication of Propertyes by reason of the personal Union; nevertheless the natures of Christ remain *distinct* in their propertyes. Christ hath two Understandings, a *Divine* Understanding which is *Infinite*; in respect whereof *He knoweth all things*; yea, what *grace* is in the hearts of men *Joh.* 21. 17. And an *humane* Understanding which is not Omniscient; (tho now in glory Christ's understanding as man, is enlarged so as to be next to Infinite) *Marc.* 13. 42. Hence Christ in respect of his humane understanding, he was said to *grow in* Wisdom *Luc.* 2. 52. As man, he knoweth more now in heaven, than he did when on earth. Rev. 1. 1. He has two *Wills* really distinct (tho not Contradictory) the one from the other, *Luc.* 22. 42. Hence that may be affirmed of *one* of Christ's natures which can not be affirmed of the *other*; e. g. It may be said of the humane nature of Christ, that it was, *Conceived, born, crucified,*

crucified, buried, ascended into Glory, none of which things can be said of the *Divine* Nature. Of the *humane* nature of Christ we may say, there was a time when it *was not*, Gal. 4. 4. *Time* began when the *World* began, and the world was near *four thousand* years old before the humane nature of Christ was made: but we cannot say of the *Divine* Nature of Christ, that once it *was not*, Joh. 1. 1. *In the* Beginning *was the Word, and the Word was with God, and the Word was God.* We may now say of the humane Nature of Christ, that the Heavens do contain it, and shall do so till the *time of Restitution of all things*. But as for his *Divine Nature*, the Heaven of *Heavens* cannot contain it. We may say and must believe, concerning the *divine nature* of Christ that it is *omnipresent*, Mat. 18. 20. *Where two or three are gathered together in my name*, there am I *in the middest of them*. But we cannot say so of the *humane* nature; for that were to make finite *Infinite*: and in effect to say, that Christ has only a *Divine*, and not an *humane* nature; It were to say, that the Word is *not* made flesh.

Prop. IV. *The Assumption of the humane Nature, has caused no real Change in the Person of the*

Son of God. Tho the *Word was made flesh*, there was no *real Change* wrought in *him* thereby; only a new *Respect*, a new *Relation*: That Person which before was only *God*, is now *man* as well as God. As a man that is clothed, is the same that he was before he put on his clothing; so the Son of God is the same that he was before he put on humane nature. Indeed the humane nature is changed, being meliorated and gloriously advanced by this Assumption into personal Union with the *divine* nature, but the Son is the same. He is an unchangeable person. *Heb.* 1. 8, 12. As when God created the world, there was no Change in God, but in the Creature only. So it is here.

Propos. V. *This Personal Union is a great Mystery.* The whole Doctrine of Christ is Mysterious. *Eph.* 3. 4. *Ye may understand my knowledge in the Mystery of Christ.* So in special the Doctrine of Christ's Person, and of the *Union* of His two natures, is very mysterious. That which is not known but by *divine supernatural Revelation* is called a *Mystery* in Scripture. Now all our knowledge in this personal Union, is from the *Gospel*. If men have only the Light of Nature and the Book of the

Creature

Creature to inform them, they will never know any thing of this glorious myſtery. It is a wonderful Union. There are *three* Unions ſpoken of in the Scripture which are wonderful. (1.) The myſtical union which is between Chriſt and the *Beleever*, which was myſteriouſly ſignified by *Eve*'s being taken out of *Adam*'s ſide, and then being married to him by the Lord Himſelf, as the Apoſtle ſheweth, *Eph.* 5. 30, 31, 32. (2.*ndly*) The Union of Diverſe perſons in *one Nature*; The Father, Son, and Spirit, tho *three* diſtinct Perſons, have but one Name or Nature. *Matt.* 28. 20. They are *three Witneſſes*, and therefore *three Perſons*; yet but *One* in reſpect of Nature and of Being. 1. *Joh.* 6. 7. The myſtery of the *Trinity*, is a *wonderful Myſtery*. (3.*dly*) The Union of diverſe *natures in* one *Perſon*; which is that we are ſpeaking of. This is not only a *Myſtery*, but a *great* Myſtery. It muſt needs be confeſſed, that *Great is the Myſtery of* Religion, *GOD manifeſt in the Fleſh*. 1. *Tim.* 3. 16. The holy *Angels* bow down their heads to ſearch into this myſtery, which will be the Wonderment of Saints and Angels, throughout the Dayes of Eternity. 1. Pet. 1. 12. Hence the Devil has ſet himſelf

to oppose and darken those Truths which concern the Person of Christ. Most of the Heresyes whereby Sathan has troubled the Church, have proceeded from Ignorance in the Mystery about Christ's Person. Either by *dividing his Person* which is but *one* (as the *Nestorians*, who make *two* Persons of Christ) or by *confounding his Natures*, which are *two*, or by *denying one* of his natures. Therefore, it is most necessary, that we should have a distinct and clear Knowledge about this, since it is a *great Mystery*. Ignorance *here*, Error *here* may prove destructive to the souls of Men.

Quest. *But, For what Reasons did the Son of God* assume *humane nature into personal Union with Himself?*

Answ. 1. *That so the* Sufferings *of that nature might become infinitely meritorious.* The Death and blood of all the *men* in the World, would not satisfie for *one* sin, nor redeem *one* Sinner. Will the Lord be pleased with *Thousands of Rams, or ten thousands of Rivers of oyl?* If they *give the fruit of their* body *for the sin of their soul*, will that appease him? No verily. It was then necessary that Christ should be both *God* and *Man in one Person.* The Value of the Obedience of Christ is augmented and aggravated

aggravated from the *dignity of his Person*. The Obedience of an infinite *Person*, is of infinite *worth* and value. Now, Tho the humane nature of Christ which suffered is not Infinite, yet the *Person* to which that nature *belongs*, is so. Hence, For *Christ* to dye, is more than if all the men on earth, and all the Angels in heaven had dyed; for *they* are not *God*, but *Christ* is so.

Reas. 2. *The Son of God did assume humane nature, that Satan might be so much the more crushed & confounded.* 1. Joh. 3. 8. *For this purpose the Son of God was* manifested, *that he might* destroy *the works of the* Devil. It was *man* that Satan envied & murdered from the beginning. Therefore God would punish his malice by *crushing his head* with that very nature which he had envied, and sought the Destruction of. God delights to meet with Sinners by suitable punishments, and so to make that sin most *heavy*, which was at first most *delightful*. Satan rejoiced to think that he had destroyed humane nature, but therefore God would meet with him for it, and make that very nature, light heavy upon him, which he hoped and endeavoured to destroy.

Reas. 3.

Reas. 3. *The Word became Flesh, that he might the better* Sympathize *with His people in all their Afflictions and Temptations*, Heb. 2. 17. & 4. 15. Yea, therefore the Son of God did not only *assume* our Nature, but became subject to the sinless *Infirmities* thereof. Heb. 5. 2. It had not been possible for Him to have had such a Sympathizing with his people as now he has, if he had not partaken of the same nature.

USE,

Instruction. 1. *Hence Jesus Christ is the great Wonder of the world.* Jesus Christ is a *Monstrum such.* There is no such person in heaven or earth concerning whom it may be said, *That Person is both God and man*, excepting only the Man *Christ Jesus.* Men are apt to be taken with Wonders: As the King of *Babylon* sent to *Hezekiah* to enquire of the *Wonder.* Here is a Wonder for us all to be taken with, that the *Word should be made flesh.* If we do a little meditate on the Incarnation & the Personal Union of the two Natures of Christ, we shall see that which is Wonderful. What a Wonder is it, that two natures, so infinitely Distant should meet together in *one* Person! The Divine Nature is infinitely above the most

glorious

glorious Creatures. *GOD* humbleth *Himself to behold the things that are done in heaven, Psal.* 113. 5, 6. And the *Humane Nature*, what a poor thing is it in it self considered! One may even *wonder* that GOD should so much as *look upon* man. *What is* Man *that Thou art mindful of him, or the son of man that Thou visitest him!* But, That GOD should become *one* with *man*, yea, that GOD should become *a man*, that the Word should be made *Flesh*, how wonderful is it! In former Times, the Saints have been afraid to behold the Glory of GOD sparkling in the Countenance of an Angel, but behold and wonder, Here is an humane Nature not only *Seeing* the Glory of God, but *United to* Him. An *Immanuel*, GOD dwelling in our Nature. That *MAJESTY* and *meanness* should thus meet together! Is it not a Wonder, that One and the same person should be capable of a double Generation, one Eternal, and the other in Time? But this is true concerning *Jesus Christ*. He is the eternally begotten Son of of *GOD*. It is a Generation which never had a Beginning or Ending. Psal. 2. 7. Yet was He brought forth in the *Fulness of Time*, in Respect of His being

being made flesh, *Gal.* 4. 4. Is it not a wonder that a man should be his own mothers *Maker and Father*? Yet *this* may we affirm of Christ. The *Virgin Mary* was his own mother, in respect of his being made flesh; yet He was *her Father* in respect of Creation by the power of his divine nature. The Son of God made her of whom it is said, He *Himself* was made. He is styled *the everlasting Father*. Isai 9. 6. He is the Father of all Believers who are called *his seed*; and therefore he is his mothers Father. And is it not a wonder that a *Woman* should be the Mother of *God*! yea a poor, mortal, *sinful* woman: yet because of the personal Union of the two Natures of Christ, this is true. The *Virgin Mary* was, tho a very holy woman, yet not without Sin. Did not Christ dy to save *her*? And who did he dy for but only for Sinners? yet she was the mother of the Son of God. Therefore *Elizabeth* said, *Whence is this, that the Mother of my Lord should come unto me!* Luc. 1. 43. So then, Christ is the most wonderful Person, His Name shall be called *Wonderful*.

Instruct. 1. *The human nature of Christ, must needs be most pure and sinless altogether.* Adam

was

was innocent at his first creation. He had no sin as he came out of God's hands. Yet there was a possibility of his Sinning; but it was *impossible* that the nature of *Christ* should become sinful; that being inconsistent with the grace of *personal Union*. This Nature was united to the Godhead, from the first Moment of its Conception. Hence the Angel said to the Virgin Mary, *The Holy Ghost shall come upon thee and the Power of the Highest shall over-shadow thee; therefore also that Holy thing that shall be born of thee, shall be called the Son of God.* Luc. 1. 35. So that he was free from Original Sin, that Corruption of Nature, which has infected all Man-kind besides. For *Adam* stood in the Capacity of a publick person, on the behalf of such only as should come into the world by *Generation*, which *Christ* did not, but by miraculous Conception from the Holy Ghost. Nor did he ever become guilty of actual Sin. Tho he lived in the world *thirty two years*, he never spake one sinful word, nor ever had one sinful though t in His Heart all that while. He kept the whole Law *perfectly*, so as never to fail in so much as one particular. There never was any other man that did so, or that could do so since *Adam* sinned. He is, and alwayes was *Altogether lovely*.

Instr. 3.

Instr. 3. *Humane Nature is Dignified above any* Created *Nature.* For the Word has not assum'd any other nature but that. It is true that of all created natures, the *Angelical* is the most excellent & glorious. *Angels* are better than men simply considered, *Psal.* 8. Yet in respect of the *Word's* being made flesh the humane nature is exalted above the *Angelical.* The Son of God is made a man, but he is not made an *Angel.* By reason of this *personal Union*, diverse things may be said of a *man*, that cannot be affirmed of the most glorious *Angel* in heaven. e. g. It may be said of a man, that he is *God* as well as Man. The soul of that Man is the soul of *GOD*, and the body of that man is the body of *God.* 1. Cor. 11. 24. It may be said of Him that is a *Man*, that he is (tho not as man) equal with God. It cannot be said of any one among all the *Angels* in Heaven, that he is *equal with God.* It may be said of One among the Sons of *men*, that He is *Fellow* to the Lord of Hosts, *Zech.* 13. 7. And *equal with God.* Joh. 5. 18. Christ counted it no Robbery to say, that he was equal with God. *Phil.* 2. 6. If any *Angel* in Heaven should say that he is equal with God, it would be the Highest Robbery, the most

most sacrilegious Impiety so to robb God of his Glory. There is none among the Sons of the mighty that may be compared with him. Again, It may be said of Him who is a man, that He did *create the world*: Tho the world was created Thousands of years before he became a man; nevertheless it is a truth, that he who is now a man, did create heaven & earth. A Saint in Glory may point unto *the man Christ Jesus* and say, *That man there* made *all the Creatures in the world.* Joh. 1. 3. *All things were made by Him, and without Him was not any thing made that was made.* This is more than can be affirmd of any Angel or *Arch*-Angel. Once more, A Man shall be the Judge of all the Earth. *Act.* 17. 31. *God hath appointed a day in the which he will* judge *the world in Righteousness, by the* Man *whom He hath ordained.* This cannot be affirmed of any *Angel.* The world to come is not put in subjection to the Angels. Therefore humane nature is advanced above *Angelical* Nature; and so above all Created nature. As the *Jews* were advanced above all Nations in respect of Christ's Being of *them*; (Rom. 9. 5.) so indeed, *Men* are respected above all Creatures, in that the Son of God is become a *man*, not having assumed any other nature

but this into personal union with Himself.

Instruct. 4. *Hence, To abuse humane nature, especially the humane Nature of* Christ, *must needs be a very great evil.* The Son of GOD has *dignified* humane nature, and therefore for any to abuse or abase it, must needs be an horrid thing. This sheweth us how great an evil it is to *wrong* any man. Tho he be the meaneſt man in the world, yet he was made after the Image of *GOD.* And the eternally blessed Son of God has taken the *same nature* into *personal Union.* Therefore, to wrong any man in his soul or in his body, is great Iniquity. Especially when men abase and abase *themselves*, when they make their own natures vile by sins there is no small evil in what they do. In a peculiar manner, Sins against the *Body*, vilifie the nature of man. The Apostle aggravates the Sin of *Uncleanness* from that Consideration, 1. *Cor.* 6. 15, 18. And this is a suitable Meditation to be in the heart at the Lords Table; to think, *Has Christ dignifyed humane nature so as to take it into personal Union with* Himself! *then let me not abuse that nature.* Is the Word become *flesh*, then let not me abuse that flesh by any vile Lust. I say, Injuries to *humane nature* have no small

evil

evil in them. But above all, Abuses offer'd to the humane nature of *Christ* are an *exceeding provocation* to God. Hence the Wickedness of the *Jews* in *Crucifying* Christ was so heinous & horrid; and God's Wrath is come upon them to the *uttermost* for it. God hath punished them, so as the like never was, nor ever *shall* be, *Mat.* 24. 21. Surely they must be guilty of some *extraordinary* Wickedness, worse than all the Idolatryes of their Fore-Fathers. For they have been the miserablest Nation under heaven for these *Sixteen hundred years*. Never was there Nation so plagued since the world began: and what is it that they have done worse than their Fathers, excepting this one thing of the *Shedding the precious blood of the Son of GOD?* And hence it is, that Coming *unworthily* to the Lords Table is such a dreadful evil. 1. Cor. 11. 27. *Whosoever shall eat this bread or drink this cup of the Lord* unworthily, *shall be guilty of the body and blood of the Lord.* What, Shall men disregard such a Body as is personally united to the Son of *GOD!* Do we not *Discern* that it is the LORD's Body? He that doth not is guilty of the Bloud of the Lord; yea of Him who is the *LORD*

of *Heaven* and *Earth*. To be guilty of the bloud of any man is a sad thing, much more to be guilty of the bloud of a worthy person: But what is it then to be guilty of the LORD of Life & and of Glory, and who is God and man in one Person!

Jesus Christ is the Mediator.

HEB. XII. 24.

— Jesus Christ is the Mediator,

THE Apostle having in the *fourteenth* verse of this Chapter exhorted the Beleeving *Hebrews* to follow Holiness, he does urge that Exhortation by an Argument taken from the Consideration of that *better state*, which Believers under the *New* Testament are in, compared with those of the *Old*. *More* Holiness should be the fruit of all gracious Dispensations. The more God does for *us*, the *more* ought we to do for *Him*.

Now He has done more for *New* than for *Old Testament* Believers: Therefore they ought to be more holy in heart and life, and to abound in those fruits of Righteousness which are by Christ to the praise and Glory of God. That *gracious State* which Believers under the Gospel are in, is set forth;

1. *Negatively*, in the 18, 19, 20, and 21 verses of this Chapter; the Scope and Summ whereof amounts to thus much: We are not now under the sad, severe & servile Dispensations of the *Law*, but under one more *gracious*, and therefore we ought to be more *holy*. Holiness was required under the Law. When that was promulged, the Children of Israel were to *purify* themselves, and to wash their clothes; by which Ceremonies they were taught *inward* Holiness. Much more should they to whom the *Gospel* is made known, follow Holiness.

2. The happy State of Believers is described *Affirmatively* in this with the two Preceding verses: Wherein is shewed that believers *now* are in a more Filial yea and Cœlestial state than formerly. Mount *Sion* is farr more excellent than Mount *Sinai*. The City of the living GOD, than the *Wilderness*. It is better to have to do with the holy Angels in

fellow-

fellow-*Servants*, than as when the Law was given in that dreadful manner by the Disposition of Angels. The Church of the *First-born*, is better the Jewish *Synagogue*. The Manifestation of God as the *Judge of all the world*, does exceed the manifestation of God as a Law-giver to the *Children of Israel* only. The Saints in *Heaven* are more pefect than they on *Earth*. JESUS is better than *Moses*. The *New*-Testament than the *Old*. The bloud of *Christ* is better than that which is offered by *Abel*, or by the Fathers of Old: Even so is therefore the state of Believers under the *New Testament*, is much more desireable than that of Believers under the *Old-Testament*: is better being a Christian than a Jew: and thence more Holiness is required.

From the words considered both in themselves, and as they lye before us in the *Context*, there are especially Three *Doctrines* observable.

DOCT. I. That *Jesus Christ is the Mediator.*

DOCT. II. That *There is a* New-*Testament, whereof Jesus is the Mediator.*

DOCT. III. That *The Knowledge and Consideration of this Truth*, that Jesus Christ

is the Mediator of the New-Testament, doth oblige *Christians* to endeavour after a great measure of Holiness.

Only to the *first* of these Doctrines at present, *viz.*

That *Jesus Christ is the* MEDIATOR.

This great Gospel Truth may be Explained and Confirmed in several Propositions,

Prop. I. That *Sin has made a breach between the blessed GOD and the Children of men.* This is evidently implyed when it is said, there is a Mediator. If *Adam* had not *fallen*, and so fallen *out* with the Holy and glorious Majesty of heaven, there had been no need of a Mediatour. The Apostle saith, *a Mediator is not of One*, *Gal.* 3. 20. If God and man had Continued to be at *one*, there would have been no Mediatour. Mediation presupposeth a *Breach*. If man had not sinned and so *broke* with God, the eternal Son of God had not taken on Him the Office of a Mediator. Sin hath bred a woful Distance and Separation between God and the Sinner, *Isai.* 59. 2. Yea, Sinners are *Enemies* to God, *Rom.* 8. 7. And this is true concerning all by Nature. Every man considered as out of Christ

hath

he is an Enemy and a Rebel against Heaven, and under the Dis-favour of the Most High. The Elect *themselves* are *by nature the children of wrath even as others*, Eph. 2. 3.

Propos. II. *Jesus Christ has on the behalf of his Elect, undertaken to make up the breach between the Lord and them.* Christ has taken up the Controversy between the blessed GOD and poor Sinners, and is under engagement to reconcile them. Therefore is he said to be a *Mediator*. A Mediator [*Mesites*] is a *middle* person which cometh between *two differing* partyes to *set them at one again*. It is noted concerning *Moses*, when he saw two persons at variance, he would have *set them at one again*. Act. 7. 26. he offered to be a *Mediator* between them. He was in that a Type of Christ who has not only *attempted*, but gloriously *accomplished* a Reconciliation between Heaven and earth, God and the world. When the First Covenant was broken, and thereby God and man set at variance; the question was, Who shall make up this breach? The Son of God steps in and undertakes to do it. Therefore He is said to be *the Mediator of the New Covenant*. Hence he is in the Scripture styled *the Prince of Peace*. *Isai.* 9. 6.

And

And so to be *our Peace*, i. e. our Peace-maker, Eph. 2. 14. And the Reconciler of God to the world, and of the world to God. *Col.* 1. 20. 2. Cor. 5. 18, 19. He does *conciliate*, h. e. obtain the favour of God for his people. He causeth Believers on him to become Favourites in the Court of Heaven. Hence we often read of *the Grace of Christ*; thereby is meant the Favour of God obtained *by* Christ.

But, How does Christ *doe* this? *Answ.*

Propos. III. *Christ is invested with a Sacred Office.* He stands under Office-Relation. And is said to be a Mediator, not meerly in that he is a *middle person* in the sacred and eternal *Trinity*, but because he does by virtue of Office-Relation *interpose* between God and perishing Sinners. There are many Names and Titles given to Christ in the Scripture, whereby His Office-Relation is signifyed. This Name of a Mediator is a name of Office. So He is Called God's *Servant*, Zech. 3. 8. *I will bring forth my* Servant *the branch*. Christ is called a *Branch* in respect of his humane Nature, a *Servant* in respect of His *Office-Relation*. Hence He is styled the *Angel* of the Covenant, because he is the Media-

tor,

Mediator of the *New*-Covenant, *Mal.* 3. 1. Christ is not called an Angel in respect of *Nature*, so indeed he is called *God*, and so he is called *Man*, but not an *Angel*. *He took not on him the* nature *of Angels*. Therefore he is said to be an Angel, to *denote* his *Office*. Hence he is styled an *Apostle*, Heb. 3. 1. A *Bishop*, 1. Pet. 2. *ult.* A *Minister*, Heb. 8. 1, 6. A *Priest*, a *Prophet*, a *King*. (as afterwards may more fully be declared.) Now all these Names are of *Office*. Moreover, those things which are required to constitute an Officer, are hereby truly affirmed concerning *Christ*. Three Things have been observed as *Requisites* in one that is invested into Sacred Office.

1. *Qualifications*. God does first *Fit* men for their Work before he puts them upon it, He never sent any man upon an Errand, but gave him legs to go upon. Now thus it is true, concerning the man Christ Jesus. He, (and he only) is wonderfully qualifyed for the Work of Mediation which my Text speaketh of. In the Temple (which was a Type of Christ) there were Utensils for every Service required therein. This signifying, that Christ. (the True Temple) was *every* way furnished for all that work, which as a Mediator

Mediator is incumbent on Him. Hence he is said to be *Anoynted*, Psal 45 2. The Signification of the *Hebrew* word *Messiah*, and the *Greek* word, *Christ*, is *Anointed*. How? not *materially* but Spiritually; *i. e.* in respect of Spiritual Qualifications and endowments fitting him for his Work. The gifts of the Holy Spirit were most plentifully poured on Him. *Isai.* 11. 1, 2, 3. There never was man or Angel, that had such gifts of the Spirit as Christ (considered as man) hath. And as to *Grace and Holiness*, he is admirably endowed and qualifyed, *He is full of Grace, for as that of his fulness we have all received, and that grace for grace: for God giveth not the Spirit by measure unto him.* Joh. 1. 14, 16. and 3. 34.

2. Another thing required to Constitute an Officer is an *outward Call*. Inward Qualification without *external Vocation* is not enough to make an Officer. No man ought to take that Honour to himself except he be called of God, as was *Aaron*. Heb. 5. 4. Ordinary Officers have their Call from God by *man*: and *Extraordinary* Officers have their Call *immediately* from *God*: as the Apostle does distinguish, *Gal.* 1. 1. Christ had his Call from God, who did (to speak after the manner

manner of Men) give Him a Commission, as it were under hand and Seal, to undertake the Work of a Redeemer. *Joh.* 6. 22. *for him has God the Father Sealed.* And of him does God say, *I the Lord have called thee in Righteousness, and will give thee for a Covenant to the people.* Isai. 42. 6. Therefore he may be well called the *Mediator of the new Covenant.*

3. In order to Consummating sacred Offices Relation, *Consecration*, and solemn *Separation* is necessary. *Aaron* and his Sons were to be *consecrated to the Lord, that they might minister in the* Priests Office. *Exod.* 30. 30. And the Holy Ghost said, *separate* me *Barnabas* and *Saul* for the work whereunto I have *called* them. *Act.* 13. 2. God Himself hath Consecrated his Son Jesus Christ to the work of a Mediator. *The Son is consecrated for ever more.* Heb. 7. 28. *Him the Father hath Sanctified and sent into the world.* Joh. 10. 31. Yea, and Jesus has set *Himself* apart for the Work of a Mediator between God and the Elect. Therefore he saith, *For your sakes I sanctify my self.* Joh. 17. 19. There is a Sanctification in respect of Consecration and Separation to the Service of God: which glorious Mystery is indeed declared in the Administration of the Lord's

Supper

Supper. For when the Elements are separated and solemnly consecrated, we are thereby taught that Christ hath been set apart as *the Mediator of the new Covenant.*

But this will appear further by speaking to the next Proposition.

Propos. IV. *The Father has committed the Work of Redemption to the Son of God: who hath accordingly undertaken that Charge.*

(1.) I say the, Father has *committed* that work to Christ. God has said to his Son, As for the work of *Redemption*, I leave *that* to *thee*; do *thou* take care of that matter. Upon this account it is, that Christ is said to receive a Commandment and Charge from God the Father. Joh. 14. 31. *As the Father gave me Commandment* (said Christ when he was going to dy for the Redemption of his Elect) *even so do I.* He neither *Did* nor *Suffered* any thing in order to the Salvation of his people, but what God *bid* him do. Hence all the work which Christ did in the world, is said to be the work which the *Father gave him to do.* Joh. 17. 4. On this account he is said to be inferior to the Father; not in respect of *nature*, as he is the *Son* of God, but as he is the *Mediator.* Joh. 10. 29. Yea, he is God's *Commissioner;*

Commissioner. (To express heavenly Mysteries by earthly Similitudes) He hath the *great Seal of Heaven* to Authorize him to act as MEDIATOR. Hence he is called the Lord's *Messenger*, Mal. 3. 1. And in *John's Gospel* Christ is said to be *sent of God*, no less than twenty-times over.

(2) Jesus Christ has *accepted* this Charge. Tho it be the greatest Work, and weightyest Charge that ever was, yet Christ (who alone was able) hath undertaken it. This might serve for a Description of Christ's mediatorial Office, *It is that* Charge *which He hath undertaken in order to the Salvation of the Elect.* Tho he be in respect of nature, *equal* with God, he took upon him the form of a *Servant*. And being found in fashion as a man, he became obedient unto Death. Hence Christ is styled a *Surety*, *Jesus is made a Surety of a better Testament*, Heb. 7. 22. which implyes the same thing with this of his being *the Mediator of the new Covenant*. God saith, My Law must be fulfilled, and my Justice must be satisfied: now Christ the Son of GOD comes in, and says, As for those things, I'le undertake to see them done. He engageth to do that for them, which they are never able to do for *themselves*.

There was a personal Debt of *perfect* Obedience unto the *Law*, owing to God; This Christ has performed. Therefore he put his Name into the Covenant. He was *made under the Law*. And that he might *be* so, he was *made of a Woman*. Gal. 4. 4. So he has discharged Believers on him from being under the Law as a Covenant. There was also a Debt of *Satisfaction* to Offended *Justice*, necessary to be discharged: this was such a Debt as *all the world* was never able to pay. Men and Angels and all Creatures would have proved *Bankrupts* for ever, had this Debt discharged upon them. But Christ who alone could make Satisfaction has undertaken it. A learned *Annotator* on *Isai.* 53. 7. hath well observ'd that *that* Scripture is a most pregnant place for the *Satisfaction* made by Christ's Sufferings for our Sins, were the Text fully rendred and rightly understood: For these words, *He was oppressed and he was afflicted*, should be read, *It was exacted and He answered*. You know that *Discharging* a Debt, is called *Answering* it. Thus our Debt was *exacted* of Christ our Surety, and He *answer'd*, and so has caus'd our *Bond* to be *cancel'd*: that it shall not be put in Suit against us. *Col.* 2.

14. Christ saith unto God concerning the Believer

Believer, as sometimes *Paul* wrote to *Philemon* concerning *Onesimus*, *If he hath wronged thee or oweth thee ought, put that on my account, I will repay it.* So has He discharged the Office of a *Mediator.*

Propos. V. That *Jesus Christ, as Mediator, is Prophet, Priest, and King.* The Mediatorial Office of Christ cometh under that *three-fold* respect, it is prophetical, Priestly, Kingly. Christ hath the Wisdom of a Prophet, the Holiness of a Priest, the Power of a King. This threefold Office may be particularly hinted at in that Scripture, *Joh.* 14. 6. where Christ saith, *I am the Way, the Truth, and the Life.* As Priest he is the *way* unto the Father, as Prophet he is the *truth*, as King He is the *life.* The Elect of God, by reason of the *Fall*, are labouring under a three-fold Malady, & Misery, *viz.* Ignorance, Alienation from God, and Utter Inability to help themselves. To the first of these the prophetical Office of Christ does *mediate* or bring a Remedy, to the second, his Priestly, to the third his Kingly Office is a soveraign Help. He is that Prophet which the Lord spake unto *Moses* saying, *I will raise up a* Prophet *like unto thee, and it shall come to pass, that whoever will not hearken unto my words which* He *shall*

speak in my name, I will require it of him. *Deut.* 18. 19. So did the Disciples upon Knowledge and much Experience testify, that *Jesus of Nazareth was a* Prophet *mighty in deed and word before GOD, and all the people.* Luc. 24. 19. Now, Christ is said to be a Prophet not in respect of Nature, but Office; not as God absolutely considered, but as *Mediator.* And God does not reveal his Will immediately but *mediately* by Jesus Christ. *Heb.* 1. 1. *God hath in these last dayes spoken to us by his SON.* Rev. 1. 1. *The Revelation of* Jesus Christ *which God gave unto* Him *to shew unto his servants.* Christ as the Prophet of his Church hath revealed all necessary Truth. So the holy Scriptures are from him. The blessed *BIBLE* is the Word of Christ. In special, Christ as the great Prophet of his people, has made known the Mystery of the *New*-Covenant. Likewise,

The *mediatorial Office of* Christ is *Kingly.* It is most true, that, There is an eternal essential *Soveraingty* which belongs to Christ, as God coeternal and coequal with the Father, but there is moreover, a *Donative* Kingdom, which belongs to him as *Mediator* under the Father. *Psal.* 2. 6. Mat. 28. 18. Joh. 5. 27.

God

God ruleth over all: but by Christ, into whose hands all things are committed by the Father. Therefore *Ezekiel* in that glorious vision, *Cap.* 1. *ver.* 26. *saw a Throne and a man upon it.* Signifying that Christ as *man* & *Mediator* has the Government of the world put into his hands, to dispose of all affairs so as shall be to the glory of the Father, and the good and Salvation of his people. But eminently

Christ is said to be a *Mediator* in respect of his *Priestly* Office. Hence he is called *Jesus the Mediator*. Why *Jesus?* because the great design of the Apostle in his Epistle to the *Hebrews* is to describe the Priesthood of Christ. Now, *Jesus* is a Name which does respect and note Christ's priestly Office. *Heb.* 4. 14. *We have a great high priest that is passed into the Heavens,* [*JESUS*] *the Son of God.* The Priest under the Law, did *two* things especially.

1. He did by offering Sacrifice *make an Atonement for the People.* Lev. 7. 7. When God was offended, if the Priest did offer Sacrifice for the people, He was pacified towards them. Now that was with respect to the Sacrifice of *Christ.* For it was not possible that those other Sacrifices should of themselves expiate

the guilt of the least Sin. *Heb.* 10. 4. Christ then is said to be a Mediator inasmuch as he has by the Sacrifice of *Himself* purged away our Sins, and obtained our peace with God, *Rom.* 5. 10, 11.

2. The priest offered *Incense*. So Christ hath not only made *Satisfaction*, but He does make *Intercession*. 1. *Joh.* 2. 1, 2. He is gone to Heaven for that end, which was Typified by the Priest's entring into the *Holy place*, there to present *Incense* before the Lord. If the Priest should have only offered *Sacrifice*, and not gone into the Holy place to offer *Incense*, he would not have done His whole work; so if Christ had not impetrated the Mercy of God for Sinners by *Intercession* as well as Sacrifice, He would not be a perfect Priest: which thing is intended by the Apostle, when he saith concerning Christ, *If He were on earth he should not be a Priest*, Heb. 8. 4. Because should he have continued on earth and not gone to heaven there to intercede for his people, He would have done but halfe the Work of a Priest.

But thus Christ is a Mediator, inasmuch as He does *Intercede*, and so *mediate* with the Father

Father on the behalf of those that have sinned.

Propos. VI. *Jesus Christ is the* ONLY *Mediator.* It is not only true that He is a Mediator, but that He *alone* is so. 1. *Tim.* 2. 5. *There is one God, and* one Mediator *between God and man, the Man Christ Jesus.* Wherefore my Text does not only say that Jesus is *A* Mediator, but that He is *the* Mediator of the New-Covenant: Implying that He, and He *only* is so. To be a Mediator, is a *God-like Royalty*, and can belong but to *one.* Indeed *Moses* in respect of his standing between the Lord and his People was a *Typical* Mediator: *Deut.* 5. 5. *Gal.* 3. 19. But *the* Mediator is here in my Text set in opposition to *Moses.* There neither is, nor ever was nor ever shall there be, such a Mediator as Christ is, besides himself alone. This Mysterious and glorious Truth of the Gospel is evident from several Arguments.

1. It was signified by *Types* in the dayes of the Old Testament. *Moses* alone *was to come near the Lord* Exod. 24. 2. There might not be any Man in the Tabernacle of the Congregation when the Priest went to make Atonement, *Lev.* 16. 17. The High-Priest

went *alone* into the second Tabernacle, *Heb.* 9. 7. Moreover, There was to be but *one High-Priest* at the same time. By all which things are signifyed, that there is no mediator to be acknowledged besides Jesus Christ alone.

2 None but Christ is *fit* to be the *Mediator*. No one else in Heaven or in earth is both God and Man. He is the true *Immanuel*. He is Immanuel not only in *Name*, as *Isaiah*'s Son was, (being in that respect a Type of Christ) but in *Deed*. He the *true God* being made man, dwelt *with us* and *among us men*. Christ is God manifest in the flesh. and there is no *God-man* but He. And therefore, none but He was fit to come in as a *Days-man* between the Holy God and offending Sinners. *Job.* 9. 32. There is none else fit to be a *Mediator of Satisfaction* besides JESUS. If he had been GOD *only*, he could not have Satisfyed Divine Justice in a way of Suffering. The divine Nature can not *suffer*. The eternal God-head cannot dye. Had Christ been *Man only* his Sufferings would not have been *Satisfactory*. They would not have been of sufficient value to compensate for the infinite wrong which has been done to GOD by the Sins of men.

For

for Christ who is *God* to suffer, tho' but for a few *hours*, is more than if all men and Angels had weltred under the Wrath of GOD to *Eternity*. Moreover, The weight of the guilt of Sin which was imputed to Christ, and the Wrath of the Father which lay upon him, would have *crushed* Him under the insupportable burden of it had he not been more than a man; so that it was necessary that he should be both *God* and *man*, that his Sufferings might become *Satisfactory*. And this Jesus the Son of God is the fittest to be a Mediator of *Intercession*, because He is most dear unto God, He in whom His very soul does delight. The Son of His Love. God's ear is alwayes open to *Him*. *Father, I thank thee that thou hast* heard *me, and I know that thou* heareſt *me Allwayes*, (said Christ,) *Joh.* 11. 42.

3. *That* hath been required of the *Mediator*, which none but *Christ* was ever able to perform. He must become a *Surety* for miserably indebted and undone sinners. *Heb.* 7. 22. He must therefore in all respects become subject *to* and fulfill the *Law*. He must *satisfie* all the righteous Demands thereof, both in respect of *active* and *passive* Obedience, *Gal.* 3. 13. *Meriting* Salvation was required of

him. Christ's Mediatorial Obedience is (and 'twas necessary it should be) *meritorious*. If he could not have *merited* life for sinners, he could not have been a Mediator. *When there is a* Work done *that according to the Rules of Justice such a reward is* due *for it: That's Merit.* No Man or Angel was ever able to merit heaven at the hands of God, but only the man Christ Jesus.

By these things then it does appear, that He is the *only* Mediator.

Propos. VII, *Jesus Christ is a Mediator on the behalf of all those that belong to the Covenant.* The Elect of God, *the Church of the first-born*, are all concerned in the Mediation of Christ: They are the *seed* of Christ, for whom his Soul has travelled, *Isai.* 53. 11. Hence his Mediatorial Obedience is said to be for *many*. Rom. 5. 19. *By the Obedience of* one *shall* many *be made righteous.* The Elect of God tho' but few compar'd with others, yet in themselves considered they are *many*, And He is said to be a Mediator for *all*. 1. Cor. 15. 22. *In Christ* (h. e. in and through him as Mediator of the new Covenant) *shall* all *be made alive.* *All* in that Scripture must be understood in a *restrictive* sense *sc.* for all

such

such as are there spoken of; *all that are made alive.* It is in *Christ* that they are so. He tasted death for *every man*: that is to say, every man among those Sons whom Christ will bring to Glory, He has tasted death for him. *Heb*, 2. 9. 10. He is Mediator on behalf of the *world*: yea, of the *whole* world. 1. Joh. 2. 1. that is, for all the *Elect* of God among *Gentiles* as well as Jews. There is not one elect soul, but Christ is a Mediator for that soul; even for as many as the Father has *given* to him. He will not suffer so much as *one* of them to be lost, if his own blood and Intercession can (as most certainly it can) save them. *Joh.* 18. 9. & 17. 10. And Christ is a Mediator for the elect, not only *after* they believe (tho then in a peculiar manner; If any man that has fellowship with him fall into sin, Jesus Christ the righteous is an Advocate with the Father for Him) but *before* they believe Christ has been a Mediator on their behalf. *Cap.* 17. 20. *Neither pray I for these alone, but for them also which* shall *believe on me.* Otherwise they would never believe. Hence it is that the Covenant taketh hold on *all the house of Israel.* h. e. the *elect of God.* It can't be but that a new heart should be given to them. They must repent and believe. Christ

hath

hath dyed to purchase Grace as well as glory for their souls. *Joh.* 10. 18. Nor is Christ a Mediator for any else but only the *Elect* of God. He is a Mediator of Intercession for none else. Chapt. 17. 9. *I pray not for the world, but for them which thou hast given me, for they are thine.* We may be sure then that He has not been a Mediator of *Satisfaction* for them. If Christ had dyed for them that perish, then Satisfaction is required *twice* for the same Debt. If Christ has undertaken and satisfied for them; why then are they made an eternal Sacrifice to the Justice of God. We may not think that Christ has dyed in *vain*, *Gal.* 2. 21. Yet *so it would be*, if His blood has bin shed for those that shall have no benefit by it.

Propos. VIII. *Jesus Christ is an* eternal *Mediator.* There was before the world began an eternal Transaction between the Father and the Son concerning the work of Redemption, wherein the Father agreed with the Son, that if he would satisfy divine Justice, that then the Elect should be saved; and the Son engaged that he would do it: And in order thereunto would become a man, and make himself an Offering for Sin. *Isai.* 53. 10.

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In this Respect He was *set up* as a Mediator from everlasting. *Prov.* 8. 23. Also the Mediation of Christ has taken place in all ages of the world, from the very Beginning of it. *He was slain from the foundation of the world.* Rev. 13. 8. He was so Typically in respect of those Sacrifices which were once of Divine Institution, and began with the first Age of the world, and in respect of the Decree of God; also in respect of the Efficacy of his Death. Indeed, The Son of God *actually* began the work of a Redeemer when he became *Incarnate*, and first entred upon his state of Humiliation. But *before that* God took the Word of his Son concerning this matter: so that his Mediation was *effectual* before his *Incarnation*. And thence the sins of the Elect who dyed before Christ came into the world were pardoned, as well as those who have been born since that. *Heb.* 9. 15. *He is the Mediator of the New-Testament, that by meanes of death, for the Redemption of the Transgressions that were under the* first Testament, *they which were called might receive the promise of eternal Inheritance.* It is therefore also said concerning Old-Testament Believers, that *they without us should not be made perfect.* *Heb.* 11. 11. 40. The meaning of which

may

may be, that they were not brought to heaven and happiness in *one* way, and *we* in *another*; but both *we* and *they* are made perfect by the Death and Mediation of *Christ*. So that the first Believers that ever were in the world, had their sins pardoned and their souls saved by virtue of the Merit and Mediation of Jesus Christ. And He will continue to mediate to the end of the world. *He is a priest for ever, after the Order of* Melchizedeck, *Psal.* 110. 1. Whatever Christ does as *Mediator*, is done either in a state of *Humiliation* or *Exaltation*: the first of these is *finished*. The Work designed for his state of Humiliation is blessedly accomplished. The other part is his *Mediation*, He is now, being exalted to the right hand of Majesty on high, in the actual performance *of* and will be so as long as this world shall endure. *Heb.* 7. 28. *Wherefore he is able to save to the uttermost them that come unto God by him, since he ever liveth to make intercession for you.* Christ now that he is in heaven, does present before God the virtue and value of his bloud: So is he a Mediator before the Throne of *Grace*. Hence his bloud is said to *speak*. *We are come to the bloud of sprinkling which* speakes *better things than that of Abel.* There is

now

now before the Throne a *Lamb as it had been slain.* Rev. 5, 6, And when God looketh upon him, it speaketh for Mercy, Pardon, Life, Salvation to be bestowed upon all them, for whom the Lamb has been slain: and *this Jesus* declares it to be his mind & Will, that for His Sake they should be pardoned and saved.

So then by being reconciled to God by the *death* of his Son, we are *saved* by his *life*.

USE. 1. By way of *Instruction* or *Information.*

Instruct. I. *Hence we must conclude, that* Jesus Christ *is most worthy of Honour.* Its a blessed and most honourable thing to be an Instrument of making peace between Brethren, between *man* and *man* who are at variance; How much more is it honourable to be the great Instrument of Setling an everlasting peace between *God* & man! The Office of a *Mediator* is in it self honourable. So does the Scripture speak of it as a great matter, *Isai.* 49.6. *Is it a light thing that thou shouldst be my Servant, to raise up the tribes of* Jacob, *and to restore the preserved of* Israel? *I will also give thee for a light to the Gentiles, that thou mayst be my Salvation to the ends of the earth.*

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To be an Instrument of saving one soul, is a great honour: But what then is it to be the great Cause of the salvation of *millions* of souls! even of *all the Elect*, as Jesus Christ is, without whom never any of them had been saved. Christ as Mediator, hath honourable Titles given to him in the Scriptures. Those Names of *Prophet*, *Priest*, and *King*, are all of them honourable Names. He is also, as Mediator styled the *everlasting Father* Isai. 9. 6. The *Greek* Interpreters render those words, the *Father of the world to come*. Christ as Mediator is the Father of the *new world*: *Adam* is the Father of the *old*, *ruined* world. But *Christ* the *second Adam* is the Father of the *restored*, *Redeemed world*. His People especially have cause to honour him. They can never honour him enough who has ventured Himself; yea, and has cast his own Body and soul into the flames of divine wrath, that so he might appease that Wrath and quench those Flames on their behalf. Christ as Mediator, is indeed inferior to the Father, but He is *superior* to every Creature in earth or in heaven. Therefore they all worship the Lamb that was slain, because *He is worthy*. And the Day is coming when *every knee shall bow* to the Authority of *Christ*, and that considered

considered as *JESUS* the MEDIATOR. It has been disputed among Divines, whether Christ as Mediatour be an Object of divine Worship; I see not how this Argument for the *Affirmative* can well be answered. The Object of Faith is an Object of Religious Worship, for Faith *is internal* Worship: nor may we believe or place the Confidence of our Souls in any other object besides what we may *pray* unto: But *Christ* as Mediator is the proper and immediate Object of Faith: It is not enough for men to believe in *God*, except they believe in *Christ*, and so in God through the Mediator. Joh. 14. 1.

Instruct. II. *Great is their Sin who make unto themselves* other Mediators *besides Christ.* They robb Christ of his chief Glory. Herein was the great and grosest Superstition of the *Gentiles* of Old, that they phansyed and worshiped *many* mediators, *Demons* or *middle-gods.* They look'd upon the souls of their *Heroes* or deceased Worthyes, to be *Demons*, or Agents between the Soveraign Deity and them. And this is the great Idolatry of the *apostate Christians*, h. e. the *Papists*: Their Idolatry does consist chiefly in their *Doctrine of Demons* 1.

Tim.

1. *Tim.* 4. 1. Indeed, they do in words acknowledge that there is no Mediator of *Redemption* or *Satisfaction* but *Christ*, and yet they think to *satisfy* for their own sins *themselves*, by their *doing Penance*: and they pray for Salvation on account of such a Saint, or such a Martyr. And they Teach that there is more Mediators of *Intercession* than *one*. But that is contrary to clear Scripture. Hence the Apostle having bin speaking about Intercession, saith, there is *one* Mediator. *Cap.* 2. 1, 5. None but *Christ* sits in the Throne of God. Tho' Believers shall sit in *Christ*'s Throne at the *Last Day*, yet none but *Christ* shall sit In *God*'s Throne. *Rev.* 3. 21. Hence none else is to be the Agent between God and all the *Elect*. It's an encroaching on Christ's *Prerogative-Royal*, and therefore derogatory to exalt any other to that Dignity. It belongs to *Christ* as exalted to the right Hand (or Throne) of the Father, there to present our Devotions to the *Father of Glory*. Rom. 8. 34. As none but the *High Priest* might enter into the *Holy Place*; so it belongs to Christ *alone* to be a Mediator in *Heaven*. He *appears for us*, as our Agent. We have no other Agent in Heaven but *Christ*: None else to appear for us there. *Heb.* 9. 24. Rev. 8. 3. Therefore

Therefore for men to offer up prayers to any but Christ, and to God in Him, is heinous Idolatry. Its true, that we may desire good men on earth to pray for us, but it does not therefore follow that we may pray *to* them, as Prayer is taken for Religious Worship. Nor does it follow, that because we may desire men on *earth* to pray for us, we may desire those in *Heaven* to do so; for they in *Heaven* cannot hear us: If we desire them to do *this* or *that*, they know not what we say. As for the *Papists*, there are Thousands, it may be Millions of them, praying at once to the *Virgin Mary*; its impossible that she being a Creature only should hear *all* those prayers at once. This is to turn Christ out of his Office, and to place another in his Room.

USE. 2. Let it be for *Conviction and Awakening to all Christless ones.* They are *without* a Mediator. There is *none* to stand between *their* Souls and Infinite Justice, betwixt them and *everlasting Burnings.* Therefore Christless Sinners are in a miserable perishing estate.

For Awakening here,

1. Consider, That *No one can know that Christ has or will mediate for him, till he does truly believe;*

Tho it be true, that Christ does mediate for his Elect before their Conversion (as was said) and hence it is that they are not cut off whilest in a state of unbelief; yet they cannot know nor be assured of this as long as they remain without Christ. For the Elect of God are visibly in the same state with *Reprobates* until Christ be formed in them, 2. *Cor.* 13. 5. Nor can they know their Election before their *effectual Vocation.* 2. Pet. 1. 10. A poor Christless Creature, when he lyes down at night, he knowes not but that he may be in *Hell* before morning; when Morning comes he knowes not but that he may be in *Hell* before Night: how sad is that! For a man to have the life of his Body hang in doubt is very uncomfortable, but the man is a Thousand times more miserable, the life of whose immortal *SOUL* is uncertain.

Consid. 2. *Every Christless Sinner is under a Sentence of Death and wrath.* Hee is a poor condemned creature. *Joh.* 3. 18. *He that believeth not, is condemned already.* So that if *death* come upon him whilest in his Christless estate, he is as sure to be damn'd as if he were already in Hell. O Christless Sinner, look about thee and

and see where thou art! Thy soul is hanging over the mouth of hell by the rotten thread of a frail life: if *that* break, the devouring Gulf will swallow thee up for ever. The Sentence is already pass'd upon thee by that God who is the Judge of all; and *that* which thou art sentenc'd unto, is, to lye and dye under infinite wrath throughout the dayes of *Eternity*. Joh. 3. 36. *He that believeth not, the wrath of God abideth on him.* And canst thou bear that wrath? Who can stand before his indignation? They that have felt only a few scalding drops of that wrath falling upon their souls have thought it intolerable. *A wounded spirit who can bear?* If drops be so terrible, what will it be when a *Sea* of wrath shall overwhelm the soul? If a few sparks of this wrath are so fearful, *can thine heart endure* when thou shalt be thrown in the *Ocean* of Fire never to be quenched? Yet this is that which every Christless Sinner is doom'd unto.

Consid. 3: *There is no escaping this wrath without an Interest in* CHRIST. None but JESUS can deliver from the wrath to come. 1. *Thes.* 1. 16. All the *World* cannot save thee without Christ. They that were

ſtung with the fiery deadly Serpents in the Wilderneſs, except they looked unto the *brazen* Serpent dyed of their wounds: The deadly Stings of Sin are in thy ſoul, If JESUS the Mediator does not heal thee, there is no Remedy, but thou muſt dye. In vain will it be to hope for Salvation in any other way: Men that are dying, are ready to catch at any thing to ſave their lives; So 'tis with poor, periſhing, damning *Souls*, they are ready to lay hold on their Duties, good Meanings, *any thing* to ſave them. But *in vain is Salvation hoped for from the hills and the multitude of mountains.* Nothing without Jeſus *the* Mediator ever *did* or *can* ſave a ſoul from Death and Wrath.

Conſid. 4. *They that have heard of a Mediator, and yet live and dye in a Chriſtleſs Eſtate, will, of all creatures in the world, be moſt miſerable for ever.* They are moſt inexcuſeable. They *have no cloak for their Sin.* Their ſouls are naked to the Laſhes of Divine Vengeance. *Joh.* 15. 22. There have been Thouſands of Millions that have gone down into eternal Darkneſs, who never heard of JESUS *the Mediator*, but their Condemnation will not be ſo dreadful at the *Laſt Day*, as of them that

that lived under the *Gospel*; and had the Offer of *Christ* and Life set before them, but they *chose death rather than life*, Sin rather than Christ. It will be more tolerable for the vilest wretch in *Sodom* at the day of Judgement than for such Christ-Despisers, *Mat.* 10. 15. O to despise a *Mediator* is such a sin as there is none like unto it. *He that despised* Moses *Law died without mercy, of how much sorer punishment suppose you shall he be thought worthy, who has trodden under foot the Son of God? If they escaped not who refused him that spake on earth, much more shall not we escape if we turn away from him, that speaketh from heaven.*

Do'nt think now to ward off the blow, and to stave of Convictions by saying, *We are* all *Christians*, we have *all* an Interest in Christ. O that it were so! O that there were not *one* Christless sinner in the Congregation! But for the Lord's sake deceive not your own souls. What Communion has Christ with *Belial?* If *men say they have Fellowship with him, and yet walk in darkness, the Truth is not in them.* They that are Christ's have *crucified the flesh with the affections and lusts*, Yea, *If any man be in* Christ, *he is a new creature.* Let every soul then that is not become a new creature, receive Conviction and be awakened with the sense of

their misery. Awake thou that sleepest, and rise from the Dead, and *Christ shall give thee Light.*

USE. 3. *Here is matter of glorious Consolation, and Encouragement unto those that come to Jesus Christ.* There is admirable Sweetness and Consolation in these two or three words, JESUS *THE* MEDIATOR. The Summe and Sweetness of the Gospel is contained in this, that, *Jesus is the Mediator.* I shall mention here some (and but a few of many) comfortable Considerations, which flow and follow from the Doctrine of Christ's *Mediation.*

Consid. 1. *It is hence evident that the work of* Redemption *and* Salvation *is put into a sure and* able *Hand.* Into an hand that is able to go thorough with it. He *is mighty to save:* He *is able to save to the uttermost.* Thou a sinner hast destroyed thy self to the uttermost, thou hast stabbed thy soul to death, a Thousand times over. How long has thy soul lain dead in *Hell!* Well but Christ can *save* thee *over and over again*, notwithstanding all those Deaths which thy Sins have brought upon thee. Indeed, If the work of Salvation were in any *other* hand it would miscarry: No meer

man

man or *Angel* could go through with it: But ſince it is in the hand of *Jeſus Chriſt* the Son of GOD, there's no fear of miſcarriage. If it were truſted in any other hand, woe would be to thee and to me, and to all the world for ever. But it is not poſſible it ſhould miſcarry in *Chriſt*'s hand. *Act.* 2. 24. Now this is a great Comfort. Suppoſe a man to be miſerably in *Debt*; If a Surety interpoſe that is able to pay the Debt, that's a Comfort to him: even ſo is the Caſe here.

Conſid. 2. *Jeſus Chriſt is a* Willing *Mediator.* Poor ſouls are apt to be diſcouraged, not ſo much in reſpect of the power of Chriſt, which they doubt not of, as from his *Will* to ſave them. They are ready to ſay as the *Leper* did, *Mat.* 8. 3. *Lord, if thou wilt thou canſt make me clean.* But know, Chriſt is *willing* to reconcile thee to God, if thou art willing to *be* reconcil'd to him. Chriſt by his Meſſengers, *beſeecheth* Sinners to be reconciled unto God. He began the work of Mediation at firſt moſt Willingly: He hath gone through the greateſt and heavieſt part of his Work with much Willingneſs. He laid down his life of *Himſelf*, there was none took it from him againſt his will. That work of

Suffering for Sin, and Satisfying divine Justice is done: and therefore we may be sure, he is willing to attend what remaines respecting the work of *Intercession*. If thou art a *comer* to him, He is willing to intercede for thee. He is ready to put in a good word for thee in heaven before the Father of Glory. He *liveth* for that end. *Heb.* 7. 25.

Consid. 3. *Now there is a* Mediator *for poor Sinners whose Mediation is* Meritorious. It is so because, *Jesus* is the Mediator. There's Merit in the Bloud of Christ, for he is the Son of GOD. Had we none but saints or Angels to Mediate for us, we were in a sad case, because *they* can't *merit*. But *Christ* has merited all saving good for all his. He is a Redeemer by *Price*. As for the Elect, He has bought every one of them, body and soul, 1. *Cor.* 6. 20. Yea, And he hath bought *Heaven* for them too, which is therefore called the *purchased* Possession, *Eph.* 1. 14. And Christ is now *Interceding* in Heaven through the Merit of his blood. Hence his Blood is said to *speak*; so sayes the Apostle here, It speaketh *better things than the bloud of Abel*. It hath a loud Cry with it; a louder than that of *Abel's* bloud; and yet *that* cryed so as that it

was

was heard from earth to heaven. *Abel's* blood cryed for *Vengeance*, Christ's Blood cryes for *Pardon*. The blood of Christ cryes louder than the Law, or than *Sin* the *strength of the Law*; which if it were not for *Sin* would be able to hurt no man. The Law cryeth and sayes, This is a poor guilty sinner, let him be *condemned* for ever. But if he be a *believing* sinner, the bloud of Christ cryes *louder* and sayes, All his sins are satisfyed for, and therefore let him be *pardoned*, and his soul live for ever.

Consid. 4. That *Both the* Person *and the* Prayers *of the Comer to* Christ, *shall find Acceptance through him who is the* MEDIATOR. His person is accepted in the Beloved. Christ hath brought him to be one of heavens *Favourites*. By Him we have *Access unto the Father*. Jesus the *Son of GOD* does as it were take the believing soul by the hand, and leadeth him into the *Presence*-Chamber, He opens the door for him, and presents him before the *Father of Glory*; and sayes, Behold O Father, Here is a soul that I dyed for, this soul is washed in my blood, and therefore do thou look upon him with a favourable eye for my sake.

And

And the *Prayers* of one that cometh to Christ, and unto God by Him, will find Acceptance in Heaven. GOD sayes to such a soul as that great King said to *Esther*, *What is thy Petition, and it shall be granted to thee, what is thy Request, and it shall be performed.* Chapt. 7. 2. Indeed, If a man come to God without *Christ*, let him not think that he shall receive any thing. Under the *Law*, if a Sacrifice was Offered, and not first brought to the *Priest*, it would not find Acceptance; so if men offer up Prayers or praises, and not by *Christ*, they will never be accepted by God. But come in CHRIST's Name, and then ask as great things as you will or can (according to the will of God) and you need not doubt acceptance with him. The Children of God are many times much discouraged, because of the Weakness of their prayers: But as long as we have such an one as *JESUS* to be our MEDIATOR, we may humbly hope for Acceptance in Heaven. Our Prayers are poor vile Things as proceeding from *us*, but the *Intercession of Christ* is perfect and glorious.

Let us therefore come boldly to the Throne of Grace, that we may obtain mercy, and find grace

to

to help in a time of need.

USE. 4, *Let us* Bless *God for Christ.* Bless God for the MEDIATOR. This is the Most gladsome Tydings that ever was heard of in the world. How did the *Angels rejoice* and glorify God when Christ was born! One of them said to the *Shepherds*, Behold I bring you good Tydings of great joy, unto you this day is born a *Saviour* which is Christ the Lord: and suddenly there was with the Angel a multitude of the heavenly Host, *praising GOD, and* saying, *GLORY be to GOD in the highest, and on Earth Peace; Good-will towards men.* Luc. 2. 13. 14. Shall *they* bless God because there is a Saviour come into the world; and shall not *men* do so much more, as being more concern'd in this good news than the Angels are? This world is full of Troubles: sad News cometh from day to day. But here's Good News from the Heaven of Heavens, that there is a *JESUS*, that there is a MEDIATOR. Had it not been for this Mediator, every soul of us must have perished. There's no ascending into Heaven but by *Jacob's Ladder*, whose Bottom was on earth, and the Top

of it in heaven, *Gen* 24 14. This is true concerning the Mediation of Christ. Had not the Son of GOD taken upon Him the Office of a Mediator, it would have puzled men and Angels to have answered *Eli*'s Question 1. *Sam.* 2. 25.) If a man sin against the *Lord, who shall entreat for him?* When Man had forsaken *God*, Heaven and Earth forsook *him*, and left him to shift for himself: Now that the *LORD* should look after lost man, when Sin and Guilt, and Wrath and Hell, and Devils, and all the powers of Darkness had fallen upon him, is wonderful to consider. O bless His Name; The *Mediator* has stept in between our souls and everlasting Burnings. So that now we who have been *great* sinners may draw nigh to GOD with an humble Boldness; and commune with Him who is upon the Mercy-seat. If thou art a true believer, thou mayst think of the Day of Judgement with unspeakable Joy. 1. *Joh.* 4. 17. Why? He that shall be thy Judge is thy *Saviour* thy *Redeemer*, thy MEDIATOR. Though we have to do with *GOD the Judge of all*, we need not fear, since we are come to *JESUS the Mediator of the New Covenant*. What shall I say more? By meanes of Christ the MEDI-

ATOR,

MEDIATOR, Believers are made happier than *Adam* was. One of the Ancients said truly, that *Job on the dunghil was happier than* Adam *in* Paradise. *Adam* lost *his* happiness, but this the *Believer* can *never* do. That Heaven which Christ has prepared for Believers is a far better place than the *earthly* Paradise was. *Adam* in his first estate was made lower than the Angels: he stood in need of meat and drink and sleep: and so should all his Children have done, in case hee (and they all in him) had never sinned. But as for *Believers*, er'e Christ hath done with them, Hee'll make 'em equal with *Angels*. At the Resurrection their Bodyes shall be spiritualiz'd, and immortalized, that they cannot dy any more. And their souls shall be filled with Divine Knowledge and Grace, beyond what the soul of *Adam* was in his first estate. And their glory shall never fade away. An all this because of JESUS *THE* MEDIATOR *of the New-Covenant*. O then Bless God for *Jesus Christ*; which to do will be the work of Heaven throughout the Days of Eternity.

God the Father has received full Satisfaction in the Obedience of His Son Jesus Christ.

MATTH. III. 17.

This is my beloved Son, in whom I am well pleased.

IN this Chapter, there are two Things contained.

1. A *Sermon* preached by *John Baptist*: whereby he doth prepare his Auditors for Christ.

2. The *History* of *Christ's Baptism*: and under that the Evangelist has recorded *three* miraculous Providences, which did at that time come to pass.

1. The

1. The Opening of the Heavens, *ver.* 15. No doubt but the Heavens were really opened, by the infinite power of the Almighty: whereby may be signifyed, that *Heaven* which was shutt against all the Children of fallen man, is opened to them now, *in* and *by* Jesus Christ.

2. Another miraculous Thing which did attend the Baptism of Christ was, that the Holy Ghost did visibly descend upon them like a Dove. (*ibid.*) And this might be, that so the Prophesy of *Isaiah* might be fulfilled *literally* as well as spiritually, *Cap.* 61. 1. *The Spirit of the Lord is come upon me.* Also thereby to Intimate, how Christ was filled with the Spirit of Innocency and Meekness.

3. There was a miraculous *Voice* which came from God out of Heaven; and that is expressed in this verse, wherein we have a most glorious, Divine Testimony concerning Christ: GOD from Heaven does here testify *two* things of Him:

1. That He is *His Son*, yea, His *Beloved* Son. *He* is so His *Son*, as none else is; so *Beloved*, as none else is. Angels are the Sons of God, but they only in respect of *Creation*. *Believers* are the Sons of God, but in respect of Adoption: Whereas *Christ* is

not

not the Son of God on those accounts, but in respect of nature. And therefore Jesus Christ is more dear to God than all Saints and Angels.

2. God does here testifie concerning his Son Jesus Christ, that he is *well pleased* in *Him:* Now this pleasure of the Father in Christ, doth intimate not only, that GOD taketh infinite *Delight* in Christ, (though *that* be part of what is intended, these words alluding to *Isa.* 42. 1. and 62. 4.) but also that the Father hath received *Satisfaction* in *and* by *Jesus Christ.* Hence, It is not said *I am well pleased* with *him*, but in *him*: That is to say God is pacifyed *in* and *by* Jesus Christ. When he beholds *Christ*, he layes aside all his Indignation, and looks upon his people with a most favourable Aspect. These words do shew, that the revenging Wrath of God is for ever appeased, and his Justice fully satisfyed, by the interposition and Mediation of Jesus Christ.

DOCT. That *God the Father hath received full Satisfaction in the Obedience of his Son Jesus Christ.*

In order to the Clearing of this Doctrine,

Three Things may be attended.

1. To shew that there is a *Necessity* of this thing, that God should be satisfyed for the Wrong done to him by the sins of his people. 2. That Jesus Christ has satisfyed the Father. 3. The Reasons of this *Doctrine*; whence it is, that the Obedience of Jesus Christ is Satisfactory.

1. There was a *Necessity* of this Satisfaction. * We shall mention 2 Heads of Arguments which do evince the Truth of this.

1. It is evident in that God hath *decreed* & *declared* that *Sin* shall be *punished*. There is an Eternal Decree concerning this Thing. Now upon a supposition of the Decree of God, that Sin shall be *punished*, it necessarily followes that the Event will be accordingly. For the Decrees of God are *unchangeable*: Hence are they *fitly* compared

* *Super hac quæstione, legantur* Grotius *de Satisfact: Christi.* Vossius *in Respons: ad Ravens pergerum* Voetius *in disputat. de jure et justitia Dei.* Owen, *diatrib.* & *Expos. in Heb.* 3. *exercit.* 5. & 6. & *Expos. in Heb.* 2. 10. *mr.* Burgess *of Justification, Sermon on Heb* 4. 13. *pag.* 99. 100. & *on Rom.* 3. 26. *Serm.* 11.

to

to *mountains of brass.* Zech. 6. 1. Also this Decree is *published*, viz. In the written Law, *Gal.* 3. 10. Yea, When God made man at at first, He did peremptorily declare that *Sin* should be punished with *Death.* Gen. 2. 17. Wherefore the Apostle saith, that *It is appointed unto men once to* dye, *Heb.* 9. 27. There is a *Statute law* which must take place, *sc.* that in Gen. 2. 17. So that it cannot stand with the Wisedom nor with the Veracity of God to pardon sin without Satisfaction; He having decreed and declared otherwise.

A *Second* Demonstration is, *that God's punishing Sin does proceed not only from his* Will, *but from his* Nature. Hence there was a necessity of Satisfaction, If God punish sin only *voluntarily*, there would not be such a necessity of Satisfaction as indeed there is. Wherefore it is from the Nature & essential Justice of God that Sin is punished, as appears

1. *In that when the Scripture speaketh of God's Punishing Sin, it is ascribed not only to his* Will, *but to his* just Nature. *Psal.* 11. 6. 7. The *Psalmist* giveth it as the Reason why God does punish the Wicked, even because he is *righteous.* The Nature of God is such, as that he cannot but love Righteousness, and so hate & punish Wickedness. *Rev.* 16. 5. 2. *Thes.* 1. 6,

1. It is Evident in that *God is the* SUPREAM *Governour and Judge of All.* Gen. 18. 25. Rom. 3. 5, 6. God hath not only an absolute Soveraignty over his creatures, in respect whereof He may punish or spare, kill or keep alive; but He is moreover a *Judge*, in respect whereof it is necessary he should punish the guilty. It is necessary to a Judge to punish where the Law requires him so to do. Now what *Law* is to *another* Judge who is to proceed by it, that is the infinite *Rectitude* of God's own *Nature* to *Him*. Tho' the Lord's Dominion be absolute, yet he does not *rule* (as it were) arbitrarily, without Respect to any *Rule* or *Law*. But that God should have any *external* Law prescribed to him in the Government of the world is infinitely impossible; therefore His *Law* is the *Righteousness* of his *own Nature*. Hence it is necessary, that in dealing with his *Creatures*, He should act according to that, and therefore manifest indignation against Sin. GOD in punishing Sin, is Considered not only as an offended *person*, but as an offended *Judge*, which cannot but do that which is right, and ought to be done.

3. *The Infinite* Holiness *of the blessed* GOD

doth

does punish sin not only from his Will *but His* Nature. 1. *Sam.* 2. 2. Rev. 15. 4 Hence God is said to *hate* Sin. *Psal.* 5. 4. Yea, and this *Displicency* against sin is *natural* unto the Blessed God. He cannot but *hate* sin. It is inconsistent with the holy Nature of God, to love any sin, or not to *hate* every sin. *Hab.* 1. 13. It is not said that God *will* not, but that *He* can*not look upon iniquity.* He cannot approve of it; which evinceth that sin is contrary to the Nature of God, and that the purity of His Nature does require that Sin should be duly punished. And on the account of the infinite *Holiness* of God it is that He is compared to a *consuming fire* &c. *Isai.* 33. 15. because it is *natural* to God (acting nevertheless as a free and intellectual Agent) to hate and punish sin.

4. *The common* Suffrage *of Man-kind doth give in Evidence to this Truth, That such is the Nature of God, that* sin *must of necessity be satisfied for.* There is such an innate principle as this engraven upon the very Conscience of men, that God will punish sin. Hence the Apostle speaking concerning the Generality of the *Gentiles* saith as in *Rom.* 1. 32. *Who knowing the judgement of God, that they which commit*

such things are worthy of death. They *knew* that God judged this meet to be done, even that *Sin* should be punished with death. Hence even those *Barbarians* could say, (as in *Act.* 28. 4.) *Vengeance will not suffer him to live.* They look upon *Vengeance* [*Dike*] as a Deity that would surely find out sinners that deserved Death, but escaped it from the hands of men. Such a notion was implanted in their minds, that there is a GOD who will take Vengeance for Sin. From this it came to pass that the Gentiles had so many Sacrifices, thinking that this would pacify a provoked God. And from this principle it is, that the Consciencies of sinners do secretly sting them & condemn them, when they do evil in the sight of God, *Rom.* 2. 15. Now Conscience is a man's Judging of himself, as God will judge him forever. Yea, and from this principle it is, that when men do apprehend themselves any wayes injured, they appeal to *God* to right them. Surely there would not be such a presumption in the minds of *all* men that God will punish sin, if his punishing thereof did proceed meerly from an Act of his Will, and not from an essential property of His Nature. For the Acts of God's *Will* which are meerly such) are not known but by *Revelation*; whenas this, That God will punish sin, is known by the Light of *Nature* without

without any ſpecial Revelation, which ſhows that it proceeds *not* meerly from the *Will*, but from the righteous *Nature* of God.

5. *If God's Puniſhing Sin be meerly from his* Will, *then it would follow, that he is as free to* reward *ſin as to* puniſh *it*. That Sin or *no* Sin is all one him: for all the meerly-free Acts of God's Will *might* have been *otherwiſe*. And then whereas he doth will men to *love* & *ſerve* him, He *might* have will'd them to *hate* & *oppoſe* him, and that no puniſhment ſhould have been due to them on the account of any Diſobedience: but this cannot ſtand with the nature of God.

6. *God would not have cauſed* Chriſt *to have ſuffered ſuch bitter things, if there had not been a* neceſſity *of Satisfaction*. Would God have cauſed his only begotten *Son* to come into the world & to dye ſuch an accurſed death to ſave ſinners, if there had bin a poſſibility of pardon and Salvation without Satisfaction. *Rom.* 8. 32. Theſe things then make it appear that God does *naturally* & *neceſſarily* puniſh ſin. Only we muſt know, that when God is ſaid *naturally* to *puniſh* ſin, *natural* is not to be taken in *every* reſpect in that ſenſe as when it is ſaid, that it's *natural* for the *Fire to burn*, or the like: as if God ſhould *neceſſarily* puniſh ſin as ſoon as it's *committed* or to the utmoſt of His Power &c. but

natural is taken in that sense as when we say it is natural to a man to *speak*, or *laugh* or *weep*; but the *exercise* of these properties which are natural is subject to *Wisdom* and *Liberty*. Also, One may be said to act *freely*, that yet upon supposition of this or that doth act *necessarily*. God always acts freely in whatever he doth. It is free to Him to speak to his Creatures or *not* to speak to them, but upon Supposition that he will do so, it is necessary that he should speak *Truth*, nor *can* he speak otherwise. 2. *Tim.* 2. 13. Tit. 1. 2. *Heb.* 6. 18.

We come now to the *second* Thing propounded in order to the Doctrine before us, That is to shew,

That *Christ hath satisfyed the Father for the Wrong that hath been done by the* Sins *of his People.* This is a great Mystery of the Gospel. all the Knowledge we have about it is supernatural. The Light of *Nature* discovers nothing about *this*, tho the Light of nature discovers, that Satisfaction is *necessary*, yet not *how* or which way this should be *effected*: thence the *Gentiles* knew the former, but were Ignorant of this *latter*, albeit some of them thought it must be *Cruore humano*, by the

the death of a *man*. *Only* the Scriptures do most clearly & abundantly reveal this Truth: we shall therefore keep close to the Scripture in producing Arugments for the Confirmation of the Doctrine before us.

Arg. I. *All those Scriptures which speak of God being pacified by Christ, prove that he hath satisfyed the Father.* For that is intended by the Satisfaction of Christ, *viz.* That He hath done that whereby God is *pacified* towards His people; all their sins and Injuries offered to him thereby, notwithstanding. But this the Scripture speaketh abundantly of. Hence God is said to be *pleased* in *and* by *Him*, as we have heard the Text before us expressing. Hence we read of *Reconciliation* by *Christ*, 2. Cor. 5. 19. Rom. 5. 10. And of *Peace* with God through *Christ*. Cap. 5. 1. Col. 1. 20. And of *Attonement* by Christ. *Rom.* 5. 11. And of Christ's being a *Propitiation*, Cap. 3. 25. 1. Joh. 2. 2. Because *in* and by Jesus Christ, God does become *propitious*, i. e. favourable towards sinners. God had a controversie with all the world for Sin; but as for the *Elect* of God, *Christ* hath come and taken up that Controversy, and appeased the Wrath, and obtained the Favour of God, there-

therefore we are said to be reconciled and in peace with God by Jesus Christ.

Arg. II. *All those Scriptures which speake of Jesus Christ's being offered on the account of the sins of his people, evince the Truth of this Doctrine of Christ's* SATISFACTION. For that was the end of Christs being made an Offering for Sin, that Satisfaction to divine Justice might thereby be accomplished. In the Scriptures Christ is said to be an *Oblation*, Heb. 10. 10 & 9. 28. And *Sacrifice*, vet. 26. 1. Cor. 5. 7. On the same account Christ is called a *Lamb*, Joh. 1. 29. And an *Altar*, Heb. 13. 10. And this was the great intendment of all Sacrifices under the Law, even to hold forth the Satisfaction of Christ. When they were offered God was pacifyed towards his Sinning people: see 1. *Sam.* 26. 19. *If the Lord have stirred thee up against me, let him accept an offering.* q. d. Let Him be *appeased* or *satisfyed* therewith: see also 2. Sam. 24. 25. *Gen.* 8. 20. 26. *The Lord smelled a sweet savour.* The Expression intimates that God was well pleased with that Offering. Now those Sacrifices could not of themselves satisfy or appease the the wrath of God, it was not possible that they should, *Heb.* 10. 4. only as they were Types of

Christ

Christ, and did put the Lord in mind of the Sacrifices of the *New* Testament in due time to be offered. God was pacified towards Believers under the Old Testament on the account of *this* Sacrifice which was to take place when the *Fulness of time* should come, *Heb.* 9. 15.

Arg. III. *All those Scriptures which speak of Christ's being a* Redeemer, *do evince the Doctrine of His Satisfaction to Divine Justice.* Tit. 2. 14. For Christ is a Redeemer, not only by *Power* but by *Price.* Hence his people are said to be *bought* by him, yea, *bought with a* Price. 1. *Cor.* 6. 20. & 7. 23. Nothing can be spoken more clear and expres to prove that Christ is a Redeemer, not by *Power* only, but by *Price* also. Hence the Elect of God are said to be *ransomed*, Matth. 20. 28. 1. *Tim.* 2. 6. The *Greek* word [*antilutron*] there used, signifieth the laying down of a just valuable price, even as much as the Thing is worth. JESUS CHRIST the Son of GOD hath given as much as all the Lives and the Souls of His People are worth, that so Hee might Redeem them from that misery which they were justly condemn'd unto.

Arg. IV.

Arg. IV. *All those Scriptures which speak of Sins being done away by the blood of Christ, prove that his Death was Satisfactory.* Hence the Sins of his people are said to be *purged* away thereby. *Heb.* 1. 3. And *washed* away, *Rev.* 1, 5. And their souls *sprinkled* therewith to the cleansing of them from the Guilt and Filth of sin, *Heb.* 10. 22. That which doth avail to the removing of the Guilt of sin, and so of the punishment due thereunto, is *satisfactory* to Divine Justice, but this we see is true of the Death of Christ.

Arg. 5. *All those Scriptures which speak of* Christ's standing in our stead *prove the Doctrine of His* Satisfaction *to Divine Justice.* He stands in *our stead.* He is called a *Surety*, Heb. 7. 22. And is said to *dye* for us. 2. Cor. 5. 14, 15. h. e. not only for our benefit but in our *room.* *For* us, i. e. *instead* of us. 2. Sam. 18. 33. Rom. 5. 6, 7. Hence Christ is said to dye not only for *us*, but for our *sins*, 1. Cor. 15. 3. A Substitution of one in the *room* of another is noted by that Expression. The Apostles and Martyrs all dyed for our good, but not for our *Sins*; as it is said of *Christ*. Therefore that Expression of Christ's dying

dying *for* us, implyeth more than his dying for our *benefit only.* An he is said to be a *Curse* for us, (*Gal.* 3. 13.) the Curse which was due to *us* fell upon *Him.* And to *bear our* Sins, 1, *Pet.* 2. 24. Isai. 53. 11. The *Hebrew* word [*Sabal*] signifieth such a bearing as implyeth *Burden*, or *Punishment*, and is never used in any other sense. If we consult the Scriptures we shall find that the meaning of *Bearing sins*, is to undergoe the *punishment* due *for* sin. *Lam.* 5. 7. Numb. 14. 33. Ezek. 18. 20. Hence it is that we escape destruction, and this is all that is intended by the Doctrine of Christ's *Satisfaction*, Viz. that *He has undergone the punishment which was due to* us, *whence God is* satisfyed *so as to let us escape with our lives.* Thus is the word *Satisfaction* used in the Scripture. *Numb.* 35. 31, 32. And it is a *full* Satisfaction which Christ hath made. He hath cleared *all* Accounts between God and his *Elect.* Therefore he said the Spirit shall *convince the world of Righteousness: because I go to my Father and you see me no more.* Joh. 16. 10, We may be sure that Christ has done the work which God sent him into the world for, to the full Satisfaction of the Father: That he hath made Reconciliation for sin, and brought in everlasting

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everlasting Righteousness; otherwise when He came to heaven, His Father would not have entertained Him at His own *Right Hand*, but have sent him into the world again.

We come in the *Third* place to enquire into the *Reasons* of this Doctrine: We shall mention but Two. The *First* shall be taken from the Dignity of Christ's Person; the *Second* from the perfection of His Obedience.

Reas. 1. *From the Dignity of Christ's* Person. He is the *SON of GOD*, as the Text expresseth; and thence a Person of Infinite Worth and Dignity, which doth add value to His Sufferings and Satisfaction. It is true that the *Humane* nature only suffered, (if we speak *strictly*) all Passion being incompatible to the *Divine* Nature, nevertheless by Reason of the *personal Union* between the two Natures of Christ, that which does properly belong to *one* nature is truly affirmed of the *Person*. It is therefore most true that the Second Person of the Trinity, even the *Son of GOD* Himself, became subject to the penalty of the Law, in order to the appeasing of the wrath and satisfying the Justice of

the Father, who was the Person directly offended by sin. What Christ hath done in order to Salvation, He did as *Mediator*; and therefore not as *God only* nor as *man only* but as *God-man*. Now for *such* a Person to become subject to the penalty of the Law, and to the Wrath of God, is (as I have else-where expressed) more than if all Men and Angels had lay'n under His Wrath, through-out the dayes of Eternity: therefore well might the Lord say that He was *pleased in*, or *pacified by* his Son Jesus Christ.

Reas. 2. *From the perfection of Christ's Obedience.* His *active* obedience was *perfect*, He did fulfill all that the Law *required* to be done, *Mat.* 3. 15. He never did transgress the Law in any one particular. Though he lived in this world for the space of *Thirty years* and upwards, yet he never did commit the *least* sin, in *Thought*, *Word*, or *Deed*. Such an High-Priest became us, who is holy, harmless, separate from sinners. And as to that singular Law of a *Redeemer*, he did yield *perfect Obedience* thereunto. Hence was his *passive* Obedience. It was not the *moral* Law but that *special* Law of a *Redeemer* which required that Christ should become subject unto Death. And thus was He Obedient to the very utmost extent

of

of this Law. *Phil.* 2. 7.

Some have Objected,

But, We are saved by Grace, How then is Satisfaction made for the wrong that we have done? Is the Debt paid and then *Forgiven?* This is *strange* kind of Grace: say the *Socinians.*

ANSW. Grace may *well stand* with the Satisfaction of Christ, the *Apostle* thought so when he said that, we are justifyed freely by Grace, and yet that it is in a way of *Redemption,* (or that a *Price is paid* for it) through Jesus Christ, *Rom.* 3. 23, 24, 25. Not only Justice but *Grace* is set in the Throne in *this* way of Salvation by the Obedience and Satisfaction of Christ. *Chapt.* 5. *nlt.* For it was Grace to *accept* of the Satisfaction of *another.* In that respect there was some Relaxation of the Rigour of the Law. It was from the Grace and Loving kindness of God, that he found out this way of Salvation; Men and Angels could never have found such a way; if the Lord Himself had not done it. It was infinite *Grace* that sent Christ into the world; that so He might Satisfy and Merit on the

the behalf of those for whom he dyed. We must not under pretence of exalting *free-Grace*, robb God of the Glory of his Justice and Righteousness. When men say that *God is merciful*, and therefore they may be saved though they should not repent and believe, they do under pretence of magnifying *Mercy* robb *God* of the glory of his Truth and Holiness. So it is when men deny the satisfaction of Christ, under pretence of being saved by Mercy.

USE. Let it be a Word of Exhortation.

Let us make sure of an interest in the Glorious Satisfaction which Christ hath made.

Therefore,

Consider 1. *That an Interest herein is absolutely necessary.* For *GOD* is Displeased and his Wrath incensed by the sins of men. That Wrath which burneth to the Bottom of Hell is kindled against thy soul, and nothing but the bloud of Christ can quench that infinite Flame. God has said *The soul that sinneth shall dye.* There never was one sin commited since the world began (nor ever shall be) which shall escape un-punished. But it hath been

punished either in Him who is the Surety for Beleeving sinners, or in the sinner *himself* to Eternity. Satisfaction is necessary, nor is there any other way of Satisfaction to the Justice of God, but only *this*. All a mans *own* Righteousnes will avail nothing as to Satisfaction for Transgressions that are past. Prayers and Duties can do nothing as to this matter. Though the Prayers and Services of Believers *please* God, yet they do not *appease* Him. *Mich.* 6. 6, Nor *Tears* neither, *Jer.* 3. 22, Though a poor creature should wash himself in tears, could he bathe his *Soul* in tears, *all* would not avail to purge away so much as *one* sin. *Chapt.* 12. 1. *The sin of Judah is written with a pen of iron, and graven with the point of a Diamond.* Letters which are written in glass with the point of a Diamond, all the Washing in the world cannot get them out again; So are the sins of men engraven upon their souls in black and bloudy Characters, nothing but the blood of Christ can wash away the stain and guilt thereof. All men and Angels can never satisfy for one sin.

Hence it comes to pass that the misery of the damned is *ETERNAL*, because they are never able to make full satisfaction to the glo-

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glorious Justice of the Holy God, who hath been wronged and offended by the sins of men.

Consid. 2. *The blessed Condition they are in who have a real Interest in this Satisfaction.* God is pleased with them; for he is more *pleased* with the Righteousness of *Christ*, than ever He was *dis*pleased with the Disobedience of *men*. Christ hath *pleased* God more than all the sins of the Elect have provoked him, *Rom.* 5. 19. Joh. 10. 10. It is a full and perfect Satisfaction which Christ has made, so as that he hath left nothing for any one to come and do after him, *Heb.* 7. 25. The Bill is cancel'd even the *Hand-Writting* which was against us *Col.* 2. 14.

Rule. 1. *Look for Salvation no where-else but in Christ.* Isa. 55. 3. Don't think by future Dutyes to make God amends for former Iniquityes. The *Papists* teach men to look for Satisfaction through their *own* works; in Pœnances, prayers, Fastings, self Macerations, Supererogations *&c.* But as the Apostle said to the *Galatians*, *If you be* circumcised, *Christ will profit you nothing*: So *I* say, If you think

to satisfy the Justice, or appease the *Wrath* of God, by any Righteousness of your *own*, the Satisfaction of *Christ* will profit you nothing.

2. Believe *on Jesus Christ the Son of God*, and then you shall have an Interest in His Righteousnes and Satisfaction. *Rom.* 3, 25. From the Moment that the soul doth truly close with Christ by Faith unfeigned in *His* Name, Christ and all His redeeming Benefits becometh his for ever. He hath then an interest in the Obedience, Merit, and Satisfaction of the LORD JESUS. And that God who said from heaven concerning Jesus Christ, *He is my beloved Son in whom I am well pleased*, saith to every such soul, *I am well pleased with* thee, *in and through* JESUS CHRIST.

The Humane nature of Christ, is, of all created Objects the most excellent & glorious.

PSAL. *XLV.* 2.

Thou art Fairer than the Children of men.

CONcerning the Pen-men of this *Psalm* there is nothing certain to be determined. Some conjecture that *Solomon* wrote it as an *Epitome* of his *Song of Songs:* This being altogether of the same nature with that. It is in the *Title* said to be a *Song of Loves*, h. e. a *Love*-Song. The *Hebrewes* of old had their *Epithalamia:* 'Twas a Custome with them, that when Persons of Note were married, some composed Songs in

praise of the Bride-groom and the Bride. The Title of this Psalm alludes to that Custome, so that what is here written is a *spiritual Love-song*, setting forth the praises of Christ and of his Church.

After the Title we have

1. The *Preface*. 2. The *Matter* of the Psalm.

1. The *Preface* in *ver.* 1. Wherein are *three* Particulars.

(1.) The *Quality* of the *Matter* here contained, 'tis called a *good* matter. The *Hebrew* phrase [*dabar Tob*] signifyeth a good word: Intimating that the Things contained therein are of singular Worth and Excellency.

(2.) The *Subject* of this good Matter: *Touching the King*: which Interpreters generally expound of King *Solomon*, but of him, only as a Type. The *Hebrew* Doctors themselves acknowledge that the *King Messiah* is here principally intended. And there are diverse passages in the Psalm which cannot be applyed to *Solomon*, nor to any other person besides Christ. And therefore the Apostle in the *first* Chapter to the Hebrews quoting some Expressions

Expressions in this Psalm saith they are meant of Christ the Son of God.

(3) He declareth what were the *Instruments communicating* this good Matter concerning the King Christ. *Viz.* his *Heart*, and his *Tongue*. *My* Heart *is enditing*. The original word [*Racash*] signifieth to *Boil up*; alluding (as it seems) to the [*Mincah*] or Meat-Offering under the Law, which was boiled or fryed with Oyl, and so offered to the Lord. Thus the Holy Spirit did as it were set the heart of the Psalmist on fire, and made it to *boil up* with holy and heart-ravishing meditations concerning the glory of *Christ*. And then his *Tongue* became as the *Pen of a ready writer*. h. e. like one that writeth *Short hand*; and so will take every word that the Enditer shall speak. His Tongue would express all that the Holy Spirit should endite in his *Heart*. Thus for the *Preface*.

2. As for the *Matter* of the Psalm, It does contain, A Description of Christ in His *Glory* and of the Church in her *Beauty*.

In the words before us (which begin the

Matter

Matter of the psalm) Christ is declared a superlatively excellent person, to be one of incomparable beauty and glory. *Thou art fairer.* The Hebrew word [*Jophjaphitha*] is of a double form, to note a (double that is a) *perfect* Beauty, or Beauty in the *highest* degree. And whereas the Beauty of Christ is compared *with* and preferred *to* that of any of the Children of *men*, that sheweth that the words are not to be interpreted of Christ in respect of his *Deity*, for *so* His Excellency admits of *no* Comparison, but *of* him as the Son of *man*. 'Tis meant of a *communicated* Beauty, even a glory which the *humane* nature of Christ is for ever blessed with, as the last words in the verse intimate.

The Doctrine at present to be insisted on is,

That *The humane Nature of Jesus Christ, is of all created Objects the most excellent and glorious.*

Here, Two Things may be enquired into. 1. How it does appear, That the humane Nature of Christ, is, of all created Objects the most excellent and glorious. 2. The Reason whence it is so.

Quest. 1.

QUEST. 1. How does it appear, That *the humane nature of Christ is of all created objects the most excellent and glorious?*

ANSW. *The Scriptures do abundantly bear Witness to the Truth of this Doctrine.* Hence Christ is said to be anointed above all others. In the seventh verse of this Psalm. tis said. *God thy God has anointed thee with the oyl of gladness above thy fellows.* The humane Nature of Christ, is a Creature, but it hath an Anointing which maketh it excel all its fellow-creatures. Hence the Man Christ Jesus is said to be *The Prince of the Kings of the earth,* Rev. 1. 5. i. e. More excellent than any of them: never any of them was to compare with *Him.* Therefore also, he is styled the *KING of Kings, and LORD of Lords*; that is to say, of all Kings, and of all Lords the most excellent and glorious One. *Chapt.* 19. 16. And the Scripture saith of the man Christ Jesus, that he must *in all things have the preeminence.* Col. 1. 18. And that God has made him his *First-born.* Psal 89. 27, Yea, that he is *the first-born of every Creature.* Col. 1. 15. The First-born had a priviledge belonging to him above the rest of the Children: so has the man Christ above all creatures; yea, above

all

all men and Angels. As the Elect of God are ſtyled *the Church of the firſt-born*, Heb. 12. 23. importing their Dignity above others; ſo the Man *Chriſt Jeſus* is indeed *the firſt-born* of *the firſt-born*; the moſt excellent one of all thoſe that are near and dear to God.

2. *Chriſt as man has a larger meaſure of the* Holy Spirit *than ever was communicated to any Creature.* In that reſpect He is ſaid to be *anointed with oyl* above *his fellows:* as in the Scripture but now mentioned. The oyl which the LORD *CHRIST* was anointed with, was none other but the oyl of the *Holy Spirit.* Act. 10. 8. *God anointed Jeſus of Nazareth with the* Holy Ghoſt *& with power.* And another Scripture ſaith *God giveth not the Spirit by meaſure unto him.* Joh. 3. 34. Chriſt, conſidered as *God* has not received *any* thing, but as *man*, the Spirit is given to him, and that without meaſure. Not that infinite perfections are communicated to the humane nature, (for that's not *compatible* to a *Creature*, nor is it poſſible that Finite ſhould be *in*finite) but there are no Limits ſet thereunto. None can ſay in how great a meaſure Chriſt hath received the Spirit. He has received thereof in ſuch a meaſure as no man ever did; as

large

large a measure of the Spirit as is possible to be communicated to a man or Creature. Hence its said that, all *Fulness* dwells in him. *Col.* 1. 19. *For it pleased the Father that in* Him *all* Fulness *should dwell.* As for *that* Fulness which dwells in Him as *God*, it cannot be said properly, that it was *the pleasure of the Father* that it should be in Him. But this is true with respect to the Fulness, which dwells in him as *man and mediator.* There is a Fulness of spiritual Gifts in the man Christ Jesus. He hath a geater measure of Wisdom & knowledge than ever man or Angel did attain unto. *Col.* 2. 3. *In whom are hid all the Treasures of Wisdom and Knowledge.* Treasures of Wisdome, yea, *all* Treasures thereof are in him, i. e. not only objectively in that the wisdome of God does appear in the Mystery of Christ more than in any thing, but all Treasures of Wisdom are in Him *subjectively*: As *man* he has the vastest measure of Knowledge that ever was contained in a finite Understanding. It is written concerning *Solomon*, That he was wiser than all men, and that GOD gave him Understanding *exceeding much*, and Largeness of heart even as the Sand that is on the Sea-Shore. (1. King. 4. 29.) Intimating

that his enlarged Understanding did comprehend a multitude of Notions and Conceptions in number like the sand of the Sea. In *that* *Solomon* was a Type of Christ. Yet let me say, Solomon had a very shallow understanding and Comprehension of things, if compared with the man Christ Jesus. Christ's Wisdome is a thousand times greater than ever *Solomons* was, or than ever any other man attain'd unto. And the *Soul* of Christ is endowed and adorned with all spiritual Graces in the Highest degree that can be. The prophet *Isaiah* saw the Lord sitting upon a Throne, and his train filled the Temple: There are a train of glorious *Graces* which fill the Temple of Christ's humane Nature. There is no other man on earth or in heaven hath so much grace but it is possible for him to have yet more; but the man *Christ Jesus* is so full of Grace, as that it is impossible for him to have more. *Joh.* 1. 14. *The Word was made flesh, and dwelt amongst us* full of Grace *and truth.* Yea, and *of his Fulness have all we received, and grace for grace.* ver. 16. What a glorious and inexpressible fulness of Grace is that! To have so much fulness of Grace, as to be able to impart thereof to *all* the Elect of God. Christ is as full of Grace, as a *Fountain* is full of *water.*

Yea,

Sea, as full of *Grace*, as the Sun is full of *Light*: for which cause He is styled the *Sun of Righteousness*, Mal. 4. 2. And he said of himself, *I am the* light *of the world*. Joh. 8. 12. There are some Believers who have received a large measure of spiritual gifts & graces, but they have it all from *Christ*. How full is *He* then! We read in *Zech.* 4. 11, 12. Of *two Olive trees by the candlestick, which empty the golden oyl out of themselves*. In the Type, *Joshua* & *Zerubbabel* were *the sons of oyl*, who did improve the gifts and graces which they had received, for the benefit of the Candlestick of the *Jewish* Church: So Christ is alwayes imparting of that fullness which he has received to Believers, and to His Churches, through the golden Pipes of his Ordinances. Then what an unmeasureable Fulness of the Grace of the Spirit has the Lord Jesus received! There is in Christ an inexhaustible Ocean of Grace. Believers are said to have Rivers of Grace flowing into their hearts, *Joh.* 7. 38. But Christ hath an *Ocean* of Grace flowing in *His* blessed heart. As all Rivers come from the Sea; so all those Rivers of *Grace* in the souls of believers are derived from that *Sea* of Grace which is in Jesus Christ.

3. *The*

3. *The Man* Christ Jesus *is more like unto* God *than may be affirmed of any other man or Angel.* And indeed it must needs be so, because He has a greater intimacy of Communion with God, than ever man or Creature had. We read concerning *Moses*, that GOD spake with him *face to face*, as a man speaketh with his Friend; and the Lord said of him (*Numb.* 12. 8.) *With him will I speak mouth to mouth, and the similitude of the Lord shall he behold.* *Moses* was in that thing a Type of Christ, who has such Familiarity with GOD the Father of Glory as never any one else had. He is (to speak after the manner of men) God's *Privy-Counsellor.* Wherefore it is said, *no man hath seen God at any time.* (No, not *Moses* himself so as *Christ* has seen Him) *The only begotten Son who is in the bosome of the Father*, He *hath declared Him.* Joh. 1. 18. Now *Moses* by conversing with God became more like him than any other man; Impressions of the Divine GLORY were left upon his Countenance. How much more is it true concerning the man *Christ Jesus*, who lieth in the Bosome of God the Father! *This man was counted worthy of more glory than* Moses *Heb.* 3. 3. Hence the Apostle speaks of, *The*

glory

Glory of God in the face of Jesus Christ. 2. Cor. 4. 6. Sayes he, The glory of God did appear in the face of *Moses*; but how much more in the Face of Jesus Christ! Yea, the man Christ Jesus is so like unto God, as that he is said to be his very Image. *Col.* 1. 15. *who is the image of the invisible God.* There is a double Image of God; His *Essential* Image, so *Christ* as Second Person or Son of God is the Image of the Father: And a *manifestative* Image, so Christ as *man* is the Image of God. † The end of an Image is to make a Thing apparent which otherwise would not be seen. Now the Godhead which is in it self *invisible* is made *manifest* in the *humane nature* of *Christ*, Hence He is said to be the Image of the *invisible God*. Intimating that the Divine Perfections are made visible in Christ so as is no where else to be seen. Of all those perfections which are in the Godhead, Christ is the compleat Image above what Angels and men are; and He maketh those perfections visible to us, so as no meer creature does the like. Though the humane nature of Christ doth (& shall for ever) remain in its properties really

† See Dr. Goodwin *of the Knowledge of Christ.* Lib. 3. Cap. 2.

distinct from the *Divine* nature, yet it does in divine propertyes and perfections resemble the Godhead more fully than any Creature does or ever shall do. e. g. *Omniscience* is a Divine property: Now tho the humane Nature of Christ is not (as *Lutherans* suppose) Omniscient with the Omniscience of the *divine* Nature, yet there is a *Similitudinary* Omniscience belonging thereto. That which I intend is this, The humane nature of Christ now glorified, Knoweth all things that ever GOD hath done since the World began; yea, and all that God *will* doe; which is more than can be said of any *other* Man or Creature. There is not one Believer in the world, no nor one elect vessel in the world, but Christ as *man* and not as God only has the Knowledge of Him. Wherefore the Scripture saith that the Father *revealeth all things to the Son, and sheweth him whatever he doeth*, Joh. 5. 18. Christ as God has *nothing* revealed to him, but as *man* all things are now shewed unto Him. Again, *Omnipotence* is a Divine Property; and there is a *Similitudinary* Omnipotence to be affirmed of the man Christ Jesus. Hence He is said to be *the Power of God.* 1. Cor. 1. 24, And *the Arm of the Lord.* Isa. 53. 1. All that God meaneth to do in the world, the

the man Christ Jesus is the Instrument of effecting it. We may say the like with respect unto *other* Divine Attributes, they shine forth in the humane nature of *Christ* more than any where; yea, more than in all the Creatures in the whole world besides.

4. *Christ as* Man *is made Lord of all.* Heb. 1. 2. whom He hath appointed *heir of all things.* Christ as God has not an Heirship or Lordship appointed to him: *So* He is Heir of all things *without* any Designation from the Father, but as *man* and *Mediator* He is the *appointed Heir.* God the Father has put the Government of the whole world into the hands of that one man. *Joh.* 5. 22. *The Father judgeth no man, but hath comitted all* Judgment (*i. e. all* power of Government) *unto the Son.* It is true, that this Power does not belong to Christ as man *only*, yet as man and not as *God only.* Therefore in *ver.* 27. it is said, *He hath given him authority to execute judgement because he is the Son of* MAN. The Lord Christ has, (it's true) a peculiar Dominion over his *Church*, which is therefore by way of Eminency called *His Kingdom*: But He has moreover a *Providential* Kingdom, which does appertain unto Him as *God-man.* Hence *Ezekiel* in his Vi-

vision of the Wheel (by which we are to understand the wheel of Providence) saw a *Throne, and the likeness as the appearance of a man above upon it.* Chapt. 1. 26. The Man Christ Jesus is Co-partner with God in the Government of the World. This Mystery was signified by *Solomon's* sitting upon *David's* Throne whilest his Father was yet living, 1. King. 1. 48. Therein he was a Type of *Christ* who sits upon the Throne of God his Father, as Himself declareth, *Rev.* 3. 21. (saying) *I am set down with my* Father *in his throne.* That this Dominion does belong to Christ as *Man*, is evident inasmuch as the Scripture saith it is *given* to Him, *Mat.* 28. 18. Christ as *God* has no power *given* to him, but as *Man*, all power in heaven & earth is given to him. *Cap.* 11. 27. Joh. 3. 35. This Dominion was his due, as soon as ever he came into the world. He was *born* a King, *Mat.* 2. 2. But the Man *Christ Jesus* did upon his entring into heaven *actually* undertake the Government of the world. He does (to speak after the manner of men) ease the Father of that Burden, and undertake to manage the Government of the world for Him. This is a Thing which no man nor Angel but only the man Christ Jesus could undertake. Nor was it possible for any other man to *bear*

such

such a Glory. Hence in *Rev.* 5. 2. There's a Proclamation to see who would take the Book out of the hand of him that sits upon the Throne. That Book is a Commission to fulfil and execute all the Decrees of God which respect the Government of the world until the day of Judgement. None but the Lamb was found worthy or meet for this. But *He took the book*: h. e. He hath undertaken the Covernment of the world until all that God has decreed shall be accomplished: And in *ver.* 5. He *opens the Book*: h. e. He seeth to the fulfilment of all according to the mind of the Father. Hence all Creatures are made subject to this Man. The Angels of Heaven are the most glorious of all created Beings, yet they are made subject to this Man. *Jesus Christ is gone into Heaven*; Angels, *Authoritys, and Powers, being made subject unto Him.* 1. Pet. 3. 22. The highest Angel in Heaven, is no better than a Servant to the Man Christ Jesus. They goe upon His Errand whereso'ever he is pleased to send them. And He declareth from Heaven to all the world, that the holy Angels are *His* Subjects and Servants. *Rev.* 22. 16. *I Jesus have sent mine* Angel.

And this is a mystery which only the Scripture revealeth unto us. The Light of *Nature* discovers unto us that *God* Governs the world, but that God-*man* does so, is not known but by the *Gospel*.

5. *Christ as* man *is the Head of the Elect*, 1. Pet. 2. 6. *Behold I lay in Sion a chief corner stone*, elect, *precious, and he that believeth on him shall not be confounded.* Christ is the elect corner stone in Sion. The Man Christ Jesus is as truly an Object of Election as any other man. *He verily was* fore-*ordained before the Foundation of the world.* Chapt. 1. 20. Only He is the Head of the *elect*-world which is a Glory not to be affirmed of any other. When God from Eternity resolved to choose some to be the Subjects of his Grace and Glory for ever, the man *Christ Jesus* was first in his View, and others as members belonging to that Head. Therefore the Apostle saith, *God hath* chosen us in Him *before the foundation of the world.* Eph. 1. 4. The Meaning of which is not, that Christ is the meritorious cause of *Election*; for indeed there was no cause of *that* but the meer Grace and Pleasure of the Infinite MAJESTY, who saw good to single out some to become his Favourites; but

when

when we are said to be *chosen in Christ*, it implyeth that Christ is the Head of the Elect. He is not in *time*, but in *Order* of *Nature* the First *Elect*; though not the Cause of *Election*. Hence he was able to speak as in *Joh.* 17. 9. *I have manifested Thy Name to the men Thou gavest me out of the world; Thine they were and Thou gavest them me.* Hence Christ does become an *Head* not only by way of *Eminency*, but of real *Union* to all elect called ones. All true Believers are actually united to Him, as members of the Body are to the *Head*. Now this is a most wonderful Glory. To this sense Some interpret that Scripture. *Eph.* 1. 22. *And gave him the head over all things to the Church*; The words may be read thus, *And gave him above all to be Head to the Church*: as if the Apostle should say, God has given Christ to be above Principalities and powers, but *above all* the rest, there's *this* Dignity conferred upon him, that he is made *Head of the Church*. However, it is a Truth, that this is a farr greater glory than to be Ruler of the whole world besides.

6. *The Man* Christ Jesus *sits at the Right Hand of GOD*. It was by the Spirit of Prophesy fore-told that so it should be, long be-

before the Son of of God became a man. *David* spake of *Christ*, when he said, *The Lord said to* my Lord, *sit thou at my* right hand. *Psal.* 110. 1. And the two last verses in the 16th. *Psalm* are meant *not* of *David*, but of *Christ*. *Thou wilt not leave my soul in Hell; neither wilt thou suffer thine* holy One *to see corruption, thou wilt shew me the path of life: in thy presence is fulness of joy, at thy* right hand *there are pleasures for ever more.* Sayes Christ, though I shall be laid in the grave, I sha'nt continue there so long as to see *corruption*, but God will make me alive again, and bring me into His presence in heaven, there to enjoy everlasting pleasures at His own Right hand. And the *Gospel* gives us a *clear* information concerning the accomplishment hereof; and *when* it was that the humane nature of Christ was thus glorified, *viz. after he had suffered for the sins of his people.* Heb. 10. 12. *This man* after *he had offered one sacrifice for sins, forever sate down at the* right hand *of God.* And in Chapt. 1. 3. *When he had by himself purged our sins, He sate down on the* right hand *of Majesty on high.* The High Priest after he had offered a solemn *Anniversary* Sacrifice, went into the Holy Place but did not *sit down* there; whenas the man *Christ Jesus* (the *great High*

Priest

Priest of our Christian Profession) after *He* had offered himself a Sacrifice for sin, went to heaven and is there *sate down* at the right hand of *Majesty* that is of *God*, whom the *Hebrews* are wont to call by the Name of *Majesty*. Now when it is said that Christ *sits at the right hand* of God, we are not to think (as ignorant people do) that this is to be understood *literally*, or as if the Expression were a proper Form of speech: for GOD is a *Spirit*, and has not a right hand and a left, as men have. Nor may we Suppose that the Man Christ Jesus is alwayes *Sitting* now he is in heaven. Hence sometimes in the Scripture He is represented as *standing* at the right hand of God. Steven *being full of the Holy Ghost, looking up stedfastly into heaven, saw the glory of God, and Jesus* standing *at the right hand of God.* Act. 7. 55. 56. Nor are we to believe that the Man Christ does always abide just in the same place, but that he moves *to* and *fro* commanding over the Host of Heaven as pleaseth Him. But when it *is* said that the Man Jesus *sits* at the *right hand* of God, the meaning of that Expression is, that *that* Man is next to God in *Glory*. Heavenly Mysteryes are in the Scripture expressed by earthly Similitudes, that we may be able to conceive something of them.

Amongst

Amongst men when a King sits on his Throne, the man that sits on his *right hand* is in Dignity next to him, he's the *Second* in the Kingdom; Thus there is none in *heaven* above the Man Christ Jesus except only God the Father. As the King of *Ægypt* said to *Joseph* (the true Type of Christ) *Gen.* 41. 40. *Thou shalt be over my house, and according to thy word shall all my people be ruled, only in the Throne will I be greater than thou.* After the like manner does God speak to the Man Christ Jesus saying, My whole Family in heaven and on earth shall be ruled according to thy word, only in the Throne will I be greater than thou. In this respect the Man Christ Jesus is more glorious than any of the Children of men; yea, than *all* the *Angels* in *heaven.* Heb. 1. 13. *Unto which of the Angels said he at any time, sit thou at my right hand until I make thine enemies thy footstool.* This Session at the *right hand* of *God*, is the highest degree of glorious Exaltation. The *first* degree of Christ's Exaltation was in his Resurrection from the dead; this is common to all Believers, with and for the sake of Christ their Head. The *second* degree of Christ's Exaltation was in his *Ascension* to heaven; this also may be affirmed of all the Elect after the day of Judgment: But it cannot be said of any *man* except *Christ alone*, that he ever *did* or ever *shall*

sit at the *right hand of God*. To sit at his *right hand* is to be enstalled into the very *Throne* of God. Hence is that Expression, *Heb.* 12. 2. *Jesus is sate down at the right hand of the throne of God*: which sheweth, that Christ's being at the right hand of God, implieth his being set down on the same Throne which *God* is said to sit upon. This is peculiar to the man *Christ Jesus*. Glorified Saints sit upon Christ's Throne, but *only Christ* sits upon *God*'s Throne. *Rev.* 3. 21. When the Lord Jesus ascended into heaven, God did (to speak after the manner of men) set a Crown upon his head. *Heb.* 2. 9. *We see Jesus who was made a little lower than the Angels, for the suffering of death*, crown'd *with glory & honour*. Now that which the Spirit of God helps *us* to *believe*, that which *we* see by *Faith*; holy *Angels* and glorified *Saints* which were then in heaven, saw *really done* and acted before their eyes, after a blessed & heavenly manner. They saw that very *Jesus* who was once a *Babe lying in a Manger* on the earth, *that Jesus* who was once, *bleeding* and *dying* on the Cross, *that* Jesus they saw *crowned* with *glory* and *honour* in the *highest Heaven*; and they heard the word come out of the mouth of the *most high God*, requiring *all* the host of *heaven* to worship *that very Jesus*. Heb. 1. 6. --- *let all the angels of God worship him*.

Christ

Christ the King of glory was no sooner gone within the everlasting gates of heaven, but God set him at his own Right hand, saying, Here's my Son, all ye glorifyed Saints and Angels adore him. Here's my Son (saves the eternal God) come to heaven, behold all you Angels of mine, I set him above you all, and see that you worship him.

7. *The blessed Body of Christ now in Heaven shineth with* unconceiveable *Glory.* There was a glimpse of this appearing at the time when Christ was Transfigured before Three of his Disciples, and *His face did shine as the sun, and his rayment was white as the light.* Matth. 17. 2. Unto *that* glorious Transfiguration the Apostle *John* (no doubt) has respect when he saith, *we beheld His glory, the glory as of the only begotten son of the Father.* Chapt. 1. 14. For at the same time God said from heaven, *this is my beloved Son.* The bodyes of *Saints* shall have a marvellous Lustre upon them after the Resurrection. (1. Cor. 15. 43. *It is raised in glory.*) But the Body of *Christ* is far more glorious than theirs shall be: For indeed it is the *Exemplar* which the bodyes of glorifyed Saints shall only hold some proportion with. *Phil.* 3. 21. The Lord Jesus Christ shall change

our vile body, that it might be Fashioned like unto His glorious body. --- There is one glory of the *Sun*, and another glory of the *Stars* (as the Scripture speakes) Such a difference there is and will be to eternity, between the glory of the humane nature of Jesus Christ and what Believers shall in the world to come attain unto: Their glory will fall short of Christ's, as much as that of the *Stars* cometh short of the light and glory of the *Sun*. The blessed Body belonging to the Son of God, is now brighter than ten Thousand Suns would be. Hence when Christ appeared to *Paul* as he was in the way to *Damascus*, Though it was *mid-day*, *he saw a light from heaven*, above *the light of the* Sun, *shining round about him*. Act. 26. 13. That body now fills the Third Heaven with glory. And shall at the day of Judgement fill all this visible world with glory. Its said of the *New-Jerusalem*, that it has no need of the Sun neither of the Moon to shine in it, for the glory of God does lighten it, and the *Lamb is the Light thereof*. Rev. 21. 23. When the souls which are now in Heaven shall come down from thence with Jesus Christ, and be re-united to their bodyes, and continue in this lower world as long as the Day of Judgement shall last, then does

New-

New-Jerusalem come down from God out of Heaven. There will be no need of the *Sun* to enlighten that world, the *Lamb* even the Man *Christ Jesus* will be the Sun, the Light thereof. *Well* then might the inspired *Psalmist* say, He is fairer then the *Children of men*. But *Whence is all this*?

I shall mention but one Reason of it, which indeed is the true and great Reason of all those glorious Royaltyes belonging to this man who is fairer than the Children of men.

Reas. It is because *The Humane Nature of Jesus Christ is personally united to the eternal Son of GOD.* The Angel *Gabriel* said to the Mother of Christ, That holy Thing which shall be born of thee, shall be called *the Son of* GOD. *Luc.* 1. 35. The Man Jesus is personally *One* with *Him* who is *over all God blessed for ever.* So that whoever looketh upon *Jesus Christ* must say *that Man there is God.* The Fulness of the God-head dwells in Him *bodily*, that is *personally*. Col. 2. 9. And thence the Man Jesus when he conversed among mortals in this lower world, He was wont to speak like a God. He did ordinarily express himself after such a manner as never man did the like. Speaking of *God* he said, *My Father workes hitherto, and I work.* Joh. 5. 17.

Did *God* make the World? So did *I*, said Christ: Doth God preserve the world? So doe *I*; does God quicken whom He will? So doe *I*, sayes Jesus. When the *Jews* heard him that was a *man* talking after such a rate, they thought he was the greatest Blasphemer that ever breathed. And the Truth is, that if any other man that ever liv'd on the earth, should have expressed himself as the Man *Christ Jesus* was wont to do, he would have bin guilty of the highest Blasphemy: but because the Man is *God* as well as Man, all that he spake was *true*, and could not but be true; because of His being *One* in person with God. It was no more possible for that man to speak Untruth, than for God to lye. If the Man *Jesus* had sinned, it might have been said *God* has sinned, which to imagine is high Blasphemy. A man's Soul is not more truly united to his *Body*, than the *Godhead* is united to the *humane nature* of *Jesus Christ*: which is more than can be said of any creature excepting only the singular *humane nature* of *Christ*. Now by virtue of the *Hypostatical union*, that Man becometh the Son of GOD. And because He *is* the Son of GOD, all the Glory that possibly can be, becometh His Due: That indeed, when the Man Christ Jesus ascended into heaven, and there sat down at the Right hand of God,

He did but take his place according to the Dignity of his person. And because of this it is but meet that all the Angels in heaven should be made subject to that Man: Yea, and that all creatures in the whole world should be put under his Feet.

USE.

Let it affect all our hearts, to Consider of the Glory of Christ.

Something by way of Motive, and by way of Counsel: Let me briefly speak to you.

Consider 1. *It is not possible for any of us to fix our hearts upon a more glorious Object than* Christ is. The most glorious Persons and Things that ever have been in the world, were only *Types* of him, and did but shew a faint Resemblance of his Glory. Was not *Joseph* a *Glorious* Person when he said to his Brethren; *you shall tell my father of all my glory*, Gen. 45. 13. He was but a Type of Christ. When the *High-Priest* appeared with glorious holy Garments upon him, how glorious was he! yet but a *Type* of Christ. Behold King *Solomon* upon his Throne, the most excellent person

in the whole world, only a *Type* of Christ. As the Lord speakes concerning the *Lilly*, Mat. 6. 29. Solomon *in all his* glory *was not arayed like one of these*. So I say, *Solomon* in all his glory was not arayed like *this Man*: He was not aray'd with MAJESTY and bedeck't with GLORY as the Man *Christ Jesus* is. His humane nature is now so *glorious* as that no mortal eye is able to look upon it. The Apostle *John*, whilst Christ was in his state of Humiliation lay in His Bosome, being admitted into the greatest Familiarityes of Love: yet this Apostle when he had a *miraculous* sight of Christ in *Glory*, he saith, *when I saw Him, I fell down at his feet as dead.* Rev. 1. 17. If Christ as he is now in Glory, should appear to any of us, we should fall down dead before him. But *what* then is the Glory of Christ consider'd as *GOD!* So he is the *Lord* of Glory. What a glorious Person is Jesus Christ, in whom created glory in the highest degree, and *increated* GLORY meet together! All the Angels in heaven are amazed at His Glory. The *Seraphims* when they behold his Glory, cover their Faces as acknowledging their unworthiness and their inability to look upon that Glory: *and one cryed unto another And said, Holy, Holy, Holy, is the Lord of Hosts, the*

made earth is full of his Glory. Isai. 6. 2, 3. So there are Thousands of Angels and ten thousand-times ten Thousand of those ministring Spirits, who are all saying to Christ, O Thou *Holy, Holy, Holy* Son of God, the whole heaven is full of thy Glory.

Consid. 2. *It is the property of a true believer to be* much affected with *the Glory of Christ.* The Spouse in the Canticles saith, My *Beloved* (i. e. Christ) is the Chief of Ten Thousand. When some said, *What is thy beloved, more than* another *Beloved?* The Reply is, *He is altogether lovely.* Chapt. 5. 16. 6. As for Unbelievers, they never had real visions of the Glory of Christ. The very Language of their hearts is, *He hath no form nor comeliness: and when we see him, there is no beauty that we should desire him.* Isai. 53. 2. But *Believers* (who know best) are of another mind. God has opened their eyes to see that *Beauty* in the Person of Christ that their souls are enamour'd with him. 1. Pet. 2. 7. *To you that* believe *He is precious.* This is the Chief Reason why believers are willing to dye and to leave this world, it is because they would fain see the Glory of Christ. *Phil.* 1-23. *I desire to depart and to be with Christ.* Ay, that's the Reason

why

of all created objects the most excellent &c. [illegible]

why they are willing to depart out of this world, it is that so they might be with Christ, and have a *Blessed Sight* of his Glory.

Confid. 3. *Glorified Saints are affected with nothing more than this.* They think themselves most happy in that they have a sight of Christ's Glory. Wherefore Christ in his last prayer said, *Father, I will that they also whom thou hast given me, be with me where I am, that they may* behold my Glory *which thou hast given me.* Joh. 17. 24. That's the Heaven of Heaven it self, even to *behold* the *Glory of Christ.* Saints in Heaven see him face to face. *Rev.* 22. 4. *they shall see his face.* Yea, they shall see him *as he is.* 1. Joh. 3. 2. Dying *Steven* saw Jesus at the Right hand of God. So a Believer is no sooner dead, but he has a soul-ravishing sight of the Man Christ Jesus at the Right hand of GOD. The Saints in heaven have an intellectual Vision of the Glory of Christ, such as the holy Angels have, and after the Resurrection they shall behold Christ with *bodily* eyes. Hence *Job* said, *in my Flesh I shall see God.* Cap. 19. 21. 27. That's the principal Reason why bodily Sight shall be restored to believers at the Resurrection of their bodyes; even that so they may [illegible]

these eyes behold the Glory of Jesus Christ. With those very eyes which have beheld the Tokens and Signs of his body, in that Ordinance of the Lords Supper, they shall look upon him *in all his Glory* for ever. And their souls will be satisfied with that *Blessed Sight*. As *Jacob* said, *It is enough*, Joseph *my son is yet alive, I will go and see him before I dy*. Gen. 45. ult. So the Believer when he cometh to heaven, saith, Now I have enough: I see the Glory of Jesus Christ, and now I have enough. That blessed Glory is a soul-*satisfying* object. Hence *David* said, *When I awake*, i. e. at the Resurrection, *I shall be* satisfyed *with thy likeness*. h. e. with beholding the Glory of Christ: for He alone is the Likeness of God. *Psal.* 17. 15. And yet glorifyed Saints will never be weary with looking upon the Glory of Christ in Heaven.

By way of Counsel.

1. *Think often upon Christ and his Glory.* The more a man thinks of it, the more will he be affected *with it*. Occasional thoughts of this should very often come into our hearts. If a Christian have at any time lived many hours in a day and had no thoughts in his heart concerning *Christ* and His *Glory*, he has cause to be humbled. But besides that, It is good and

and exceeding profitable to set time apart, solemnly to meditate on the glory of Christ. A Christian shall find by experience that such meditations will wonderfully take his heart off from things here below. What is all the world, when a man by Faith looketh upon the Glory of Christ, in comparison of whom Ten Thousand worlds are all as nothing. What are Riches? What are Honours? What are Friends? What are Relations? One View of the Glory of *Christ* drowns them *all*, and makes them to vanish into nothing.

And such Meditations tend to make the heart more *Holy*. Beholding the glory of the Lord we are changed into the same image, from Glory to Glory 2. *Cor.* 3. 18. He that useth himself to such Meditations will certainly be a very holy man. Remember the Apostles Exhortation, 2. *Pet.* 3. 18. *Grow in grace and in the knowledge of our Lord & Saviour Jesus Christ.* He that groweth in the Knowledge of Christ, will grow in grace.

2. *Prize those things which reveal the Glory of Christ.* If we are duly affected with His glory we shall do so. The *Gospel* and the *Ordinances* of it reveal Christ: We behold *as in a glass* the glory of the Lord. The Gospel is a *Perspective glass*, and if we have an ey of Faith, we shall

shall see the glory of *Christ* therein. And in special manner in that blessed Ordinance of the Lord's Supper: There we see His glorious *Love*. That the eternal Son of GOD should become a *man*, and in our nature make himself a Sacrifice to divine Justice, suffering in his Body and in his soul the pains of the first and of the *Second death*, that so he might redeem us from *eternal* Death. What glorious Love was this! Here's a *Song of Loves* indeed. Let's sing this new Song both now, and in Heaven for ever.

5. *God to* God *for His Spirit*. There is much of the Spirit of God in those Truths which concern the glory of Christ. 'Tis the Holy Spirit that does reveal them. It is the Holy Spirit that does affect the heart with them. Hence Christ said, as in *Joh.* 16. 14. *The Spirit of truth shall glorify me, for he shall receive of mine, and shall shew it unto you.* And if the Holy Spirit make a saving Revelation of Christ's glory to our souls *now* through *faith*, it will not be long before we shall *see him as he is*, and for ever *behold his glory*. In the mean time Let every true Believer, to his everlasting comfort remember that Scripture with which I shall conclude *Isa.* 33. 17. *Thine eyes shall see the* KING *in His Beauty*. Amen! Even

Come LORD JESUS!

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